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CHAPTERS ON HUMAN LOVE

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CHAPTERS ON

HUMAN LOVE

BY

GEOFFREY MORTIMER

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PREFACE

These pages treat upon human love and the union of the sexes in their evolutionary, historic, and physiological aspects. I do not by any means profess that this is a fully comprehensive treatise on this stupendous subject; but I have endeavoured to collate and classify within the scope of this volume a great number of facts concerning love in mankind in the past ages and in the present time. It has been my aim to elucidate part of the mystery, and to correct certain misapprehensions regarding the manifold phenomena of the love passion. To this end I have dealt with those phases of love and serious problems of sexual relationship which directly and indirectly concern every one of us and our posterity. The prudent in all the stages of culture have recognised that social and moral advancement and individual well-being depend upon patient and persistent investigation of human instincts, emotions, and beliefs. "To dissect everything, view its own nature, and divide it into matter and form," was the rule laid down by Marcus Aurelius as the best provision for happiness.

"In a pure society, the subject of marriage would not be so often avoided from shame and not from reverence, winked out of sight, and hinted at only, but treated naturally and simply. . ."—*Henry Thoreau.*

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CHAPTER I.

INTRODUCTORY.

Importance of the subject of sex-love—The mean between spiritual and materialistic views—Neglect of the formal study of sex in England—What is Love?—Physiological, philosophic, and poetic definitions—Mode of inquiry.

No one will deny that Love is a theme of supreme wonder and beauty, and one of vast importance. It may be truthfully said that almost all discussion upon human nature and human progress is related to the question of human love. The reproductive impulse is the chief motor of humanity. An impulse so powerful and so inevitable that it makes men scorn death, is at the basis of all activity beyond the struggle for subsistence; and the very incentive to self-preservation is most often a desire to love. In this "going universe," where nothing perishes, we obey the law of evolution through sexual selection and reproduction. Our seed is eternal. Is it then possible to over-estimate the sway and immortal force of the love instinct? From the matings of animals spring the altruism and the heroism of man. In the moral history of mankind, love has been intimately associated with every form of religious faith, with lofty ethical aspirations and efforts towards social well-being. Yet love has incited men to commit the basest and cruelest acts.

Poets attribute all manifestations of the beautiful in animated nature to the sexual passion. The growth of the æsthetic sense began when men first discerned beauty in the body of woman, and when women were first captivated by manly strength and grace. From sex-love we trace almost all that is good and almost all that is evil in mankind. Yet, as Thoreau said, we know little of this great subject of sex, which sooner

or later engages the thought of everyone. "One of the most interesting of all human facts is veiled more completely than any mystery. It is treated with such secrecy and awe as surely do not go to any religion."

In the study of love in its psychic, physiological, and sociological relations, we must neither be dazzled by poetic emotion nor misled by a passionless materialism. Some would fain protect the sanctuary of love from the profane peering of the physiologist, ignoring that the physiologist is often a votary and a worshipper. Let us preserve every true and lovely sentiment surrounding the mysteries of sex; but at the same time let us examine fully and fearlessly, for there is nothing pertaining to this great and momentous subject to which we dare close our perceptions. The science of sexualogy is a wide branch of sociology; and as we advance the trusty light of science will be held higher aloft to guide our steps through the perils of earth's pilgrimage. Science can ennoble and beautify our estimate of love. The sublimity of passion and the tenderest emotions attending it are certainly not lessened or impaired by classifying facts concerning the love of the sexes.

It is not the botanist who scorns the wayside flower because he knows and labels every part of its structure. To him the primrose is something more than a simple blossom. The meaning and the charm of love do not vanish, but, on the contrary, are deepened and intensified by research and observation.

These prefatory remarks are perhaps necessary to a work that does not pretend to be a purely scientific exposition of the subject of love. It is my purpose to interest the ordinary reader in the facts of sex-love, and I do not claim that this book is other than an elementary treatise on a momentous theme. To render due justice to the natural history of love, would demand a lifetime of persistent investigation, and a work in several ponderous volumes. I shall, however, present sufficient evidence of the great importance of the study, and if I

succeed in inducing some of my readers to extend their inquiry, I shall not have written in vain.

There are not many English books treating upon the physiology and psychology of sex, and of these the majority are peculiarly inexplicit and reticent. In France, Germany, and Italy, writers have dealt exhaustively with every phase of sexual emotion, both normal and morbid; but with us investigation has been neglected. We are, however, mending this deficiency. Several of our younger thinkers, such as Professor Karl Pearson, Mr. Havelock Ellis, Professor Patrick Geddes, and Mr. Thomson, have given valuable contributions to the study.

In his "Ethics of Freethought,"* Professor Pearson writes:

"Since the entire development of our species is quite dependent on the sex-relations, the natural historian of the future will appeal, to an extent scarcely imagined in the present, to the science of sexualogy and to the formal history of sex. The formal history of sex is becoming a recognised branch of research; it is a necessary preliminary to a science of sexualogy, and to the ultimate acceptance of the laws of that science as factors in the rationale of historic growth."

We have here, as in a few other instances among modern English writers, due recognition of the far-reaching importance of the question. There is no man's question that is not a woman's question, and *vice versa*.

Maudsley points out this in the following passage in "Pathology of Mind": "Good people would have the maiden incurious about an instinct which transforms her whole nature, physical and moral, and is the secret inspiration of her hopes and faith, nothing less than her being's main end, because the modesty of convention, forbidding the acknowledgment of it, and hardly allowing it a name, bids her blush at the open mention of its organs and office."

The darkening of knowledge on sexual matters is a most serious social evil. It is indeed probably more grave in its

* p. 396.

consequences than *the* "social evil" so called, its effects being only too visible in society, not in isolated instances, but in almost every family. False modesty, an Anglo-Saxon prudery that, like the pious mystic of mediævalism, "Sees the hog in Nature, and mistakes Nature for the hog," is the prime cause of a widespread ignorance, fraught with terrible perils, and resulting often in tragedy. A conspiracy of silence has perpetuated the evil, and the whole system of education has assisted in obscuring the fundamental facts of reproduction from the minds of the young. Assuredly to point to the obvious consequences of this suppression of wholesome curiosity, is the best way to answer those who assert that instinct is a completely trustworthy guide to men and women in the sexual relationship.

To combat this insane prejudice should be the earnest aim of every social reformer. When we consider that all things are wanting in a scheme of collective amelioration if the play of the sex impulse and its manifold relations and sequences are not duly regarded, we are compelled to protest with all our power against the spurious morality which inculcates silence or false speaking on one of the first principles of individual and general well-being.

An answer to the question What is Love? is as difficult to formulate as a definition of truth or morality. Letourneau tells us that love "is essentially rut in an intelligent being." Hæckel defines it as "the elective affinity of two different cellules—the spermatic cell and the ovulary cell." Mantegazza describes love as "the power which brings about the union of the ovum with the semen." Schopenhauer, in his "Metaphysics of Love," states that "the growing affection of two lovers is already the life-will of the new individual whom they can and would like to beget"; that love is merely Nature's trick of making us desire to live. Bain asserts that love depends upon secretion. "The appetite that brings the sexes together is founded on peculiar secretions which periodi-

cally accumulate within the system, producing a feeling of oppression until they are either discharged or absorbed ; there being a certain intense pleasure in discharging them for the ends of reproduction."

George Sand, representing the type of fervid artists, declared that "Love is the only good thing in the world ;" Adam Smith, with philosophic dispassion, affirmed that "Love is nothing more than an illusion" ; Addison said that sexual love "is a short-lived passion that immediately decays upon growing familiar with its object, unless it be still fed with fresh discoveries, and kept alive by a new perpetual succession of miracles rising up to its view."

All of the concise scientific descriptions, though differently worded, are practically identical in meaning. Letourneau's definition is at once succinct and luminous : "It is important to bear in mind that at the bottom all this expenditure of physical and psychical force has for motive and for result, both in man and animal, the conjugation of two generative cellules."

We have, then, to admit at the outset that the periodic recurrence of sexual desire in animals, called "heat" or "rut," has its corresponding phenomenon in man, and that love in its origin is simply the impulse to procreate. At the present stage of human evolution, the sexual impulse is said to be manifested only at certain seasons by a few barbarous peoples, such as the aborigines of Australia and some Indian hill folk, who have specific love-times. In some of the mammals, the female season of heat is marked by menstruation, and in a few of the order such as the elephants, male rut is indicated by a descent of the testicles from the abdomen, where at other times they remain inactive. With Man the menstrual nisus of females, described by Dr. Robert Barnes as "truly a mimic or missed pregnancy," is the analogue of heat in animals. These facts are of extreme importance and must be noted at the beginning of our investigation.

It will be necessary first to briefly examine the love customs of animals, beginning with a few low forms, and passing on to those interesting and marvellously intelligent insects the ants and bees. We must also devote some careful attention to the sexual habits of the vertebrates, remembering that among animals there is every kind of union, from promiscuity to life-long single marriage; recognising also that the love history of many primitive human tribes, and indeed of many civilised men, is not so romantic and beautiful as that of the birds. It would certainly be impossible to form just views upon human love without first examining its origin in our animal ancestors. The senses of man are identical with those of the mammalia.* "Without question, says Professor Huxley, "the mode of origin and the early stages of the development of man are identical with those of the animals immediately below him in the scale."† Before we come to the true apes *(Simiæ)*, the nineteenth stage in the human pedigree, we must observe several types of animals in order to trace the passion of human love from the hour of its dawn in the dim prehistoric ages of evolution. The wooings and matings of the animals are full of lessons to humanity, lessons which we cannot despise.

We have next to examine the sex relations of primitive man, marriage by capture, the hypothesis of primitive promiscuity, polygamy and polyandry, with special attention to the later researches of Westermarck in the history of human marriage. The physiology of love will demand our inquiry, and the origins of modesty, celibacy, and asceticism must be ascertained before we can gain clear ideas concerning them. The great problem of prostitution, which is so seldom studied, though often deplored in this country, will be treated in a separate section of the book. Research into the cause and development of the lack of human sex feeling, confined almost exclusively to women in the cultured races, is of great interest and impor-

* "Darwinism," Wallace, p. 446. † "Man's Place in Nature."

tance to the community. Very little has been written upon this question ; but the phenomenon is becoming more frequent, and society of the future will be compelled to reckon with the abnormality.

CHAPTER II.

The Passion in Animals.

Nature's mating-time—The beginnings of Love in lower animals—Mollusca and Crustacea—Spiders—Ants and Bees—Fish and Reptiles—The Wooings of birds—Their sentiment and intelligence—Instances of love in the Mammalia—Amorous war—Dogs, horses, apes—Summary.

THE SEASON OF LOVE AND WHEN LOVE BEGAN.

In the springtime in England, Nature awakes from four months of slumber, and bids all her creatures mate and multiply. The air is blithe to madness with the hymn of love, and the burden of the melody is ever *Reproduce*. "Creative force," says Emerson, "like a musical composer, goes on unweariedly repeating a simple air or theme, now high, now low, in solo, in chorus, ten thousand times reverberated, till it fills earth and heaven with the chant."

Thrilling ever higher and higher in the blue, the lark hovers over the warm, fecund earth, wooing its mate with the eternal strain. Millions of insects emerge from their winter harbours to bask and flutter in the sun; the males pursuing the females in glad amorous dalliance. Beasts leap and sport in ecstasy; the birds hold love revels and tournaments at which the hens are spectators; the mad March hares fly across the steaming glebe, straining in chase of the female, who is ready to award the victor in the race. Meanwhile, the tender virginal leaves of tree and plant unfold, and flowers star the brown carpeting of the woodlands. To the naturalist, as to the poet, everything at this sweet season symbolises love. Nature abhors celibacy. As Shelley sings:

> "Nothing in the world is single;
> All things, by a law divine,
> In one spirit meet and mingle."

From the quivering male stamen of flowers, the pollen is thrown upon the female stigma by the curving organ in the bisexual plants, or borne by the breeze, as in the anemophilous or "wind-loved" varieties; or, in other instances, carried on the bodies of insects from male to female, a process beautifully imaged by Whitman in describing "the hairy wild bee that murmurs and hankers up and down," and, "gripes the full-grown lady-flower." In this sunny English lane on this spring day, all things organic obey the law of reproduction through the exercise of various complicated and wonderful functions.

But let the imagination wander from this scene to the world of millions of years ago. It is true, as Professor W. K. Clifford tells us, that "of a beginning of the universe we know nothing at all"; but we know from geology that there was a long age without life, the Azoic Period, and we have to admit that "non-living matter has been turned into living matter *somehow*."* The process of evolution from the substance to the protoplasm, (the material of formation of living bodies) probably needed millions of years, and the passage from "the protoplasmic drop" to the organic structure possibly occupied another quite as lengthy space of time in cosmic history.† So that the Moneron and the Amœba, the two most ancient ancestral forms of the human race, came into existence after changes undergone during an æon. To the lay mind the world seems already old when the Amœba was evolved; but to the biologist earth is then still very young indeed.

An early example of a very crude "love" may be seen among the Protozoa, creatures of a low form, neither vegetable nor truly animal, but neutral. Some of these, such as the vorticella-like infusorians, have individuals "quite unlike one another both in form and history";‡ and the conjugation of the pair can be described as a sexual process. "There can be no

* "Lectures and Essays," p. 439.

† "Grammar of Science," Pearson, p. 414.

‡ "Evolution of Sex," p. 128.

doubt," says Hachett Jackson, "that the process is essentially a sexual one; when the individuals are invariably different, there is no reason why the terms male and female should not be applied to them." But we must rise several stages before the union of cells ceases to be automatic, and without hint of sexual selection and emotion. Nothing like a proper study of the beginnings of the instinct of love in the invertebrates can be undertaken in this volume, and readers who are interested in the subject must be referred to the works of Darwin, Hæckel, and Geddes and Thompson.

When we come to the Mollusca we find a glimmer of sentiment in the fact that land-snails practise a kind of courtship before pairing; for, though hermaphroditic in structure, these animals are compelled to pair together.* Of the class Annelida (sea-worms), Darwin says: "All these worm-like animals apparently stand too low in the scale for the individuals of either sex to exert any choice in selecting a partner, or for the individuals of the same sex to struggle together in rivalry."

It is in the Crustacea that we first find secondary sexual characters. The males of certain families possess antennæ, provided with thread-like structures, supposed to act as smelling organs, by whose use they track the females. In one instance *(Gelasimus)* the sexes pair and inhabit the same burrow, and the male protects the retreat. The male soldier crab carries about the shell containing the female. The males also fight for the possession of the females with extreme fierceness, and they are well equipped with natural weapons.

Canestrini, cited by Darwin in "The Descent of Man," states that male spiders search persistently for the females, and battle for their possession. "This same author," writes Darwin, "says that the union of the two sexes has been observed in about twenty species; and he asserts positively that the female rejects some of the males who court her,

* "The Descent of Man," p. 262.

threatens them with open mandibles, and at last after long hesitation accepts the chosen one." The male spider is, as a rule, considerably smaller than the female, and the instance is related of a female who seized her wooer, enmeshed him in her web, and dined upon him.

SEX HABITS OF ANTS AND BEES.

Huber, Sir John Lubbock, and Büchner, in his "Mind in Animals," have collected an immense number of interesting facts concerning those marvellous insects the ants. The brain of the ants is remarkably developed and their reasoning faculty is great. They are a miniature copy of man rather than that of the lower vertebrata. Ants communicate ideas to each other, feel sympathy for their comrades, and recognise one another after months of absence. They construct wonderful houses, make bridges over rivers, and tunnels beneath them. They possess armies, and keep slaves. They hatch the eggs of aphides, and milk these insects. Their "sex question" was solved ages ago, and their females have not merely individual rights, but supremacy over the males. Büchner says that the female sex has predominance over the male in all questions of rights.* An anatomy of the love habits of these humble but sagacious insects would fill many pages. The husband ants have but one duty to fulfil; and after the great flight or wedding celebration in July or August, when hosts of the winged males and females dance for hours in the air, and copulate on the wing, the husbands die from hunger, or are left a prey to enemies. All the work of the community, the building of cities and the hoarding of stores, is performed by the busy neuters.

Among bees, whose reproductive processes are in most points similar to those of ants, we find a system of polyandry. In a hive there are queens, workers, and drones. The eggs that

* "Mind in Animals," p. 60.

result in drones or husband bees are unfertilised, and the ova of the non-fertile working females and the breeding queens apparently develop through the normal process. "But what fate rules the destiny of the two latter, determining whether a given ovum will turn out the possible mother of a new generation, or remain at the lower level of a non-fertile working female"? "It seems certain," say the authors of "The Evolution of Sex," "that the fate mainly lies in the quantity and quality of the food. Royal diet, and plenty of it, develops the reproductive organs of the future queens; sparser and plainer food retards the sexuality of the future workers, in which reproductive organs do not develop. Up to a certain point, the nurse bees can determine the future destiny of their charge by changing the diet, and this in some cases is certainly done. If a larva on the way to become a worker receive by chance some crumbs from the royal superfluity, the reproductive function may develop, and what are called 'fertile workers,' to a certain degree above the average abortiveness, result, or, by direct intention, a worker grub may be reared into a queen bee."*

A single drone would be sufficient to fertilise a queen bee, but she has a harem of 600 to 800 males. In certain species of bees the males greatly outnumber the females, and, as with the ants, there is strong rivalry in love. After the nuptial flight the drones are killed by the workers, either with their stings, or by being expelled from the nest and left to perish. The queen bees employ the same drastic means in ridding the community of their daughter queens or princesses.

FISH AND REPTILES.

We cannot afford to lose sight of the truth that the origins of human love are to be sought in animality, and even in such cold-blooded animals as fish. With mammals and birds it

* pp. 42, 43.

is well-known that the males woo and pursue the females, though with many birds the cocks rely more upon the display of plumage, and their songs, as charms, than upon pursuit. Amongst insects, too, the males seek the females. But among fish it is often supposed that the male sex is not eager to attend the female. It has, however, been observed that the milters (males) are, so to speak, more amative than the spawners (females). Not only is there a species of intimacy between the sexes in fish during the spawning time, but in the case of the stickleback we find that the males display great vigilance in protecting the young in the nest. The common stickleback is described as a passionate animal, polygamous, and very jealous of rivals. It builds a nest in river weeds, fastening the material with slimy threads secreted from the kidneys. Its reproductive organs enlarge at the breeding season and press upon the kidneys, and to ease itself the stickleback rubs against objects. When the nest is constructed, the male stickleback strives to lure the female into it, and having secured a mate, it fights valorously with all comers. In their combats the males swim round each other, biting, and endeavouring to stab with their pointed spines. Sometimes an opponent is ripped open, and falls dead upon the bottom of the stream. During these amours and duels the males flash with beautiful glowing colours.

Male salmon and trout fight fiercely during the breeding season, when the salmon develops a special weapon in the form of a hooked lower jaw, with teeth often more than half an inch long. A river-keeper told Darwin that in one day he once found 300 dead male salmon, all killed through battle. Male fish undoubtedly court and keep company with the females during the breeding period, resisting the approach of other males, and fertilising the deposited ova in the presence of the female. I once met with a striking instance of this asssociation of the sexes in pike. While fishing in a lake, in early spring, I caught a female pike, and soon after I observed a

large fish swimming in the shallow water around the punt in which I was seated. This was undoubtedly the male, for the female was heavy with spawn, and there is no question that it was searching for the lost partner. For quite an hour I watched the male pike questing around the punt, swimming persistently in every direction, and always returning to the place where it first missed its mate. From this object lesson we may infer that certain fish are not devoid of the sentiment of attachment to the opposite sex during the spawning season.

Snakes of different sexes appear to feel some affection for each other when confined together in cages. The males are said to be passionate, as they frequently crowd around one female; but it has not been ascertained that they fight for possession. The rattle of certain snakes is supposed to act as a sexual call. That there is some devotion to mates among snakes can be proved in the case of the male cobra, which frequently haunts the place where its partner has been killed. Darwin cites an instance of pairing in the spring in a Chinese species of lizard, and the couples appear to have considerable affection for one another, for if one is captured, the other drops from the tree to the ground and allows itself to be caught, presumably from despair.

THE WOOINGS OF BIRDS.

Love among the vertebrates is not merely a physical necessity, but an attachment often full of sentiment, and in many cases durable. The whale, seal, hippopotamus, reindeer, squirrel and mole are constant lovers, and among all these animals, the males protect the young. In birds we shall find many beautiful instances of a poetical love. As a rule birds are monogamous, and though grouse are very polygamous, and the American starling changes its mate every day, these are among the infrequent exceptions. The blackbird is said to pair for life,

Hen birds are fastidious in their choice of mates, and their apparent love of rich colours in the male is one of Darwin's strongest arguments in favour of natural selection. This theory of female choice has been ably criticised by Mr. A. R. Wallace in his "Darwinism," and also by several other evolutionists. Four chapters in "The Descent of Man" are devoted to a consideration of the secondary sexual characters of birds. In these absorbing pages there is copious evidence of the psychic and emotional element in bird courtship and marriage. Let us deal first with the law of battle among birds. Nearly all cocks are very pugnacious, and many of their fights are prolonged and fierce. The ruffs fight like gamecocks, meeting day after day on the same battle-ground; the males of the moorhen engage in combat in the water, and many of the gallinaceous birds, especially those addicted to polygamy, are armed with sharp spurs. "The season of love is that of battle," says Darwin.

I have more than once witnessed ferocious conflicts between male robins and sparrows in early spring. They lie sometimes on their sides, clutching each other's heads with their claws, in a terrible grip, till one expects to see one of them throttled and killed. Blackcock congregate to dance and fight; they spread their tails, crane their necks, and erect their feathers, and make all manner of eccentric movements, behaving as though they were mad. This is preliminary to the fighting, and while thus engaged the birds are quite unconscious of the approach of enemies. The same arenas are selected yearly, and a redoubtable blackcock will come again and again to display his prowess.

But the acquisition of mates does not depend entirely upon victory in these tournaments. The males strive to excite the admiration of the females by songs and love-calls, some crude and harsh, others superbly musical. Male nightingales attract their mates by perching in some conspicuous place, and pouring

forth a glorious love ode. There is great emulation among birds in their singing.

Besides their vocal efforts and love antics, male birds delight in displaying their plumage to the hens. This is notable in the peacock, turkey, and pheasant; but the less ornamented varieties are accustomed to strut and show themselves to advantage before the females. The bullfinch swells out its breast to display the crimson feathers, twisting his black tail from side to side; the goldfinch "sways his body from side to side, and quickly turns his slightly expanded wings first to one side, then to the other, with a golden flashing effect" (Darwin). Pairing succeeds all this capering, duelling, and warbling, and once united the lovers show great affection. If one is killed the other frequently evinces genuine grief. The attachment and mourning for the loss of mates proves a high degree of intelligence and emotion.* The memory of many birds is excellent, especially for localities. A pigeon has been known to return to its old home after an absence of many months. Not only are most birds good husbands and wives, but they are also exemplary parents, tending their young with intense care, and defending them with extraordinary bravery. Birds have, as well, sympathy for comrades in some cases; they have been known to protect blind members of their own kind, and even of other species.

So great is the horror of celibacy among animals that the sexes of different species will couple when debarred from the company of their own kind. This has been observed in the cases of a productive union between a male blackbird and a female thrush, a male widgeon and a pintail duck, and in other instances. Concerning the selection of males by the females, Darwin writes:—

"With respect to birds in a state of nature, the first and most obvious supposition which will occur to everyone is that the female at the

* See *L'Amour*, a tale by Maupassant, for instance of love between male and female teal.

proper season accepts the first male whom she may encounter; but she has at least the opportunity for exerting a choice, as she is almost invariably pursued by many males. Audubon—and we must remember that he spent a long life in prowling about the forests of the United States and observing the birds—does not doubt that the female deliberately chooses her mate; thus, speaking of a woodpecker, he says the hen is followed by half-a-dozen gay suitors, who continue performing strange antics, 'until a marked preference is shown for one.' The female of the red-winged starling (*Agalœus phœniceus*) is likewise pursued by several males, until, becoming fatigued, she alights, receives their addresses, and soon makes a choice. He describes also how several male night-jars repeatedly plunge through the air with astonishing rapidity, suddenly turning, and thus making a singular noise; but no sooner has the female made her choice than the other males are driven away."*

The cuckoo is a rogue and a Don Juan among birds. As a nestling, reared by foster-parents, the cuckoo grows rapidly, and soon tries to monopolise both the nest and the food. Males preponderate in the species to the extent of about five to one, and the passions of both sexes may be called abnormal. There is no pairing; "the reproductive relations of the sexes are at a lower level than polygamy, or rather polyandry."† The hen shirks the duties of maternity. We have in the cuckoo an instance of degeneracy, parasitism, and extreme selfishness, evil characteristics often observed in the sexual and domestic customs of mankind.

LOVE IN THE MAMMALIA.

We have noted that the males of birds woo and secure the females through display of attractions, feats of various kinds, and by the charm of song. With mammals females are won more frequently through the law of battle, and, as Darwin states, even the most timid animals fight desperately to gain the favour of females. Hares and moles battle to the death in some cases; squirrels and beavers wound each other severely. Seals grapple with tooth and claw; bulls, deer, and stallions have violent encounters, and goats use their curved horns with

* "Descent of Man," p. 416. † "Evolution of Sex," p. 274, 278.

deadly effect. Love is a bloody strife of mastery amongst males; and in this love conflict of the brutes we trace the human passion of jealousy, and the origin of duels, murders, and other violent crimes committed by men under the influence of the sexual emotion.

Still, in spite of this warfare, the love of animals has tender episodes. Not much is known concerning the courtship of wild animals; but there is considerable evidence to prove that the higher domesticated brutes exhibit affection and sympathy towards their mates, and that both sexes are often fastidious in choosing a partner. Anyone who has closely observed dogs will know that many males display extreme gallantry in love, and that the females become greatly attached to their lovers. I have known dogs to come time after time to visit bitches on heat, sometimes travelling several miles; and if the object of their affection was imprisoned, they would wait for hours and all through the night in the hope of seeing her. "Love laughs at locksmiths" is almost as true in the case of dogs as with their masters; for the cunning displayed by males in stealing into places where a bitch is shut up is truly wonderful. An ardent dog will burrow under doors and tear down obstacles with his teeth in order to reach the lady of his heart; and his courage in attacking other suitors much stronger than himself is well known. I have seen a small fox terrier fly at the throat of a St. Bernard dog when infuriated through love-jealousy.

Mr. Mayhew said that some female dogs when reared with a companion of vulgar appearance often show deep devotion to such mates. "The passion, for such it really is, becomes of a more than romantic endurance." A female terrier in love with a retriever has been known to refuse all other dogs when separated from her lover. It has been noticed that the female usually prefers a dog with whom she has associated, while the males are drawn towards strange bitches. I cannot entirely agree with Letourneau that dogs are gross in their amours,

They often exhibit fidelity and some delicacy of sentiment. Cats appear to me much coarser than dogs in their love relations. They are extremely libidinous ; one female cat will receive the sexual attentions of several males in one night.

The theory that the scent from certain glands in some male mammals serves to excite the females does not receive much support from Darwin. The scent of a bitch during heat undoubtedly attracts the males ; for they are very quick to notice it, and they hunt on the trail in the same way that they track game and rabbits by scent. Cats are much attracted by the smell of valerian, and it is easy to lure numbers of males by sprinkling a cloth with the essence, and spreading it on the ground in a garden. No doubt the odour is sexual, as the scent of valerian resembles that of the preputial glands of deer. It is probable that many male animals trace the females by means of scent.

Stallions are notoriously exclusive in their liking for mares. "The famous Monarque, for instance," writes Darwin, "would never consciously look at the dam of Gladiateur, and a trick had to be practised." Bulls also often refuse to cover certain cows ; and sows will reject one boar and instantly accept another. Such prejudices are most frequently evinced by the female animals.

The wooing of the apes is much less romantic than that of birds. Gorillas are said to watch at the bottom of a tree at night to protect the female and the young, and some Malayan monkeys are described as good parents. The gorilla and some of the baboons are apparently polygamous, but some monkeys are strictly monogamous. Many mammals are polygamous, but polygamy is unknown in animals of the lower class. The Asiatic antelope collects a hundred females, and drives away all rivals ; the wild horse is polygamous, so is the Indian elephant and the seal. Birds, as we have seen, are generally monogamous, but some species are polygamous.

SUMMARY.

In these few instances of the universal hunger of sex, which is the source ultimately in human races of a refined and spiritualized love, we have noticed that most forms of marriage prevail among animals. It is a long stride from the splitting of cells in a single ovum to the suggestions of love in the lowest forms of animal life ; and it was a slow process from the rude couplings of apes to the sublime passion of the poet. Yet it must be recognised that the source of human love is in the animal instinct of reproduction, and in no other impulse, it matters not how grand and ennobling the love may be. "Whenever we find the occurrence of close association with another form, we find the first rude hint of love. It may still be almost wholly an organic hunger which prompts the union, but it is the beginning of life not wholly individualistic. Hardly distinguishable at the outset, the primitive hunger and love become the starting points of divergent lines of egoistic and altruistic emotion and activity. The differentiation of separate sexes ; the production of offspring which remain associated with the parents ; the occurrence of genuine pairing beyond the limits of the sexual period ; the establishment of distinct families, with unmistakable affection between parents, offspring, and relatives ; and lastly, the occurrence of animal varieties wider than the family,—mark important steps in the evolution of both egoism and altruism."*

The lowest forms of life consist of one cell, which multiply by division ; the lower many-celled increase by the cohesion of like cells ; and the higher multiple-celled, such as the sperm-cells of the males and the germ-cells of the females produce, by mingling, the seed from which offspring grow. Vertebrates are the highest order of the many-celled animals ; Mammals are the most developed of the Vertebrates, and the Primates,

* "Evolution of Sex," pp. 79-80.

comprising apes, monkeys, and men are at the top branches of the genealogical tree. It is not necessary to cite evidences that prove Man's descent from the anthropoid apes. The theory is accepted by the thoughtful of all civilised countries, and is now the starting point of inquiry in human physiology, psychology, customs, and morals. Only the ignorant disdain their animal ancestry, and speak with proud scorn of their brute kindred. Sentimentalists and ascetics who tell us that they prefer to believe that they are the descendants of a specially created human pair cannot be expected to take a rational and comprehensive view of life. But more intelligent persons will not blench at proven facts, even when the facts are distasteful; nor will they fall into the error of using the words animal and animalism as terms of contempt or disgust. We are animals, and, as Spencer tells us, it is one of our first duties to be good animals.

"It is hardly necessary now to argue seriously," write Professor Geddes and Mr. Thomson, "in support of the thesis that love—in the sense of sexual sympathy, psychical as well as physical—exists among animals in many degrees of evolution . . . The fact to be insisted on is this, that the vague sexual attraction of the lowest organisms has been evolved into a definite reproductive impulse, into a desire often predominating over even that of self-preservation; that this again, enhanced by more and more subtle psychical additions, passes by a gentle gradient into the love of the highest animals, and of the average human individual."*

* "Evolution of Sex," pp. 266-267.

CHAPTER III.

Primitive Human Love.

Descent of Man—The Theory of Promiscuity—Westermarck's criticism of the hypothesis—Marriage by capture—Traces of the custom—Instances of feigned rape—Choice of suitors exercised by women—Allurement by clothing and decoration of the person.

Man developed from the man-like ape in the Miocene, or less recent, period of geology. He lived in the days of the mammoth and the woolly rhinoceros, the cave bear and other extinct animals. "We know nothing of primitive man," writes Quatrefages; "we acknowledge that from want of information it would be impossible to recognise him."* But we know *something* of our hairy forefathers, because we have learned much concerning existing primitive tribes still low in the scale of human development. In Nature old forms sometimes survive; "a preglacial genera of butterflies may be seen even now flitting about Mount Washington, in New Hampshire;"† and in the Fuegians, Bushmen, and other primitive people we find many relics of the past ages of humanity. Mr. Wallace states that the human body "has become stationary;" but the brain may be still growing; and Mr. Havelock Ellis is of the opinion that the pelvis of woman is undergoing enlargement.‡ We must study the human survivors of the ape-like men, the true children of nature, who are still low in intelligence and brute-like in their habits.

It is supposed by Darwin that the primitive women lost their hairy coats before the men. What were these hirsute ancestors of ours like to look upon? They walked in a semi-erect position, herding together in caves for mutual protection, and

* "The Human Species," p. 242.
† "Origin of Inventions," Mason, p. 22.
‡ "Man and Woman," p. 54 *et. seq.*

probably living upon the diet of apes, or on raw fish and birds. They were fierce and bestial in appearance ; they expressed their dull thoughts in gestures and inarticulate cries, resembling the noises made by monkeys. Their speech cannot have been much more developed than the monkey language lately investigated by Professor Garner. It is probable that prehistoric man began to communicate his ideas by imitating the musical notes of birds and the calls of animals. "As all the higher mammals possess vocal organs," says Darwin, "constructed on the same general plan as ours, and used as a means of communication, it was obviously probable that these same organs could be still further developed if the power of communication had to be improved ; and this has been effected by the aid of adjoining and well adapted parts, namely, the tongue and lips. The fact of the higher apes not using their vocal organs for speech, no doubt depends on their intelligence not having been sufficiently advanced. The possession by them of organs which with long-continued practice might have been used for speech, although not thus used, is paralleled by the case of many birds which possess organs fitted for singing, though they never sing."*

Probably the earliest spoken words of men were like the sounds made by idiots to express their emotions. Maudsley, in "Body and Mind," gives instances of the cries of imbeciles, one resembling the bleating of sheep, and another the quacking of geese. Love no doubt played a great part in the development of language, for the primitive suitor had to find vocal sounds to express his passion.

I have alluded to the physiological differences between the men of primitive ages and those of to day ; but there are writers who maintain that these differences are by no means great. Mr. H. G. Wells, for example, in an article on "Human Evolution,"† advances the opinion that the changes in humanity

* "Descent of Man," pp. 89-90. † "Fortnightly Review," Nov. 1896.

since the palæolithic period have not been natural, but artificial ; that only as regards the evolution of suggestions and ideas, through speech and writing, are we widely removed from the savage of the Stone Age. Elie Reclus, quoting De Brosses, says, in the preface of his "Primitive Folk," "The only way to really understand what took place amongst the nations of antiquity is to know what is taking place amongst modern nations, and to ascertain if something of the same sort is not happening somewhere under our eyes." We must examine the love customs of surviving tribes of rude savages in order to learn something of the sex relations of our prehistoric forefathers.

THE THEORY OF PROMISCUITY.

Most writers upon primitive marriage, including Dr. McLennan, Bachofen, Morgan, Sir John Lubbock, and Herbert Spencer, assume that promiscuity, or communal marriage, was the original form of sexual union. "Although suggested at first only as a probable hypothesis," says Westermarck,‡ "this presumption is now treated by many writers as a demonstrated truth. The promiscuity of primitive man is not, however, generally considered to be perfectly indiscriminate, but limited to the individuals belonging to the same tribe. It may, therefore, perhaps be said to be a kind of marriage : polygamy combined with polyandry."

Both Herodotus and Strabo state that among the Massagetæ, though each man had his wife, every other man of the tribe could have sexual intercourse with her. Other ancient authorities can be cited in support of the assumption of community of women. This hypothesis of promiscuity is criticised at length in Westermarck's valuable work; and many of the assertions as to primitive peoples living under such a system of ephemeral associations are apparently shown to be erroneous.

‡ "Hist. of Human Marriage," see chaps. iv., v., vi.

The statements of Professor Bastian and others upon this supposition are cautiously examined by Westermarck, who quotes evidence from a very large number of sources. Marriage is the natural form of sex relation in most animals and in man. "Far from being a relic of the primitive life of man," says Westermarck, "irregularity in this respect is an anomaly arising chiefly from circumstances associated with certain stages of human development."

After bringing forward much weighty proof that free selection and freedom of intercourse between the sexes is not the same thing as general promiscuity and haphazard couplings, Westermarck remarks: "The numerous facts put forward in support of the hypothesis do not entitle us to assume that promiscuity has ever been the prevailing form of sexual relations among a single people, far less that it has constituted a general stage in the social development of man, and, least of all, that such a stage formed the starting-point of all human history."

Jealousy, which, according to an ancient apothegm, is older than the world itself, would have prevented promiscuity among uncultured races. The strong man who secured the beautiful woman would scarcely share the prize with his weaker neighbours. Darwin was of the opinion that "promiscuous intercourse in a state of nature is extremely improbable." Mr. C. S. Wake has also examined the question in his "Marriage and Kinship," and he, too, rejects the idea of general promiscuity. "So far from there being evidence of the existence in primeval times of such a human horde as Dr. McLennan's hypothesis requires, the facts tend rather to prove that the earliest human groups consisted of a number of individuals, or family units, bound together by ties of kinship."

The true form of promiscuity is to be found in the prostitution of civilised countries, and not amongst savage people. Westermarck declares that "it is impossible to believe that there was ever a time when conjugal affection was entirely

wanting in the human race;" and conjugal love is a thing distinct from chance intercourse between the sexes. Mr. Wake says, "The evidence in favour of the opinion that in primeval times man had a community of wives, although accepted by Mr. McLennan, Sir John Lubbock, Mr. Morgan, and other writers, is very weak."* Primitive men owned women; there was a system of living together, not permanently in monogamy, but temporarily. Polygamy and polyandry cannot be called promiscuity; nor can the term be applied to modern free love unions.

There is no doubt that our ideas of sexual morality spring from the distant period when women were regarded as the chattels of their captors. Men very soon began to teach each other respect for property, and to steal or seduce another man's wife was regarded not as an offence against purity, but against the rights of proprietorship. Renan says that Nature knows nothing of chastity, and it is not to be supposed that primitive savages valued virgin purity as an ideal. Adultery was at first simply an offence against property; and that it is even now regarded so is shown by the pecuniary "damages" claimed by a husband from his wife's paramour. Further on we shall have to refer to the cruel penalities inflicted upon adulterers, and especially upon erring women. When feminine virginity began to be prized, men instituted the most terrible punishments for unchastity in brides.

One argument against primitive human promiscuity is that it has no analogy among animals, except perhaps among those parasites and degenerates, the cuckoos. Like some animals, the human sexes may have formerly contracted temporary unions for each birth;† but it is probable that man in the remote ages of his social development lived either with one wife, or, if he happened to be stronger than his male neighbours, with several wives. Travellers in South Africa have found no tribes in

* "The Evolution of Morality," p. 304. † Darwin, *op. cit.* p. 589.

which women belong to the horde and not to their husbands. Instead of promiscuity being the *universal* rule in primitive societies, we may say that a lax system of sexual intercourse prevailed in many countries.

But just in the same way that we find true promiscuity in prostitution of the highest races of to-day, we find strict monogamy in the lower existing communities, as for example, with the Veddahs of Ceylon, who say that "death can alone separate husband and wife." The Esquimaux of to-day have what Reclus calls a "fraternity of husbands," a species of promiscuous intercourse existing between the married, but not generally practised by wives with bachelors. It is a spurious monogamy ; every man is willing to lend his wife to a friend ; every wife is willing to receive her neighbour's husband. "Adultery is a daily escapade, and on this point a husband never picks a quarrel with his better half."*

The Apaches, comprising several Indian tribes, have an ostensible form of matrimony, and, according to Bancroft, they are strict as to female chastity ; yet other writers, such as Schimtz, testify that they indulge in periodic general promiscuity. The unchastity of women, so ruthlessly punished by some communities, is considered a virtue among others. It is so with the Western Thibetans, who value the woman who has received the most attentions from men. The mothers bring their marriageable daughters to strangers to enjoy their company during their visit. Among the Itelmen of Siberia virginity is not esteemed ; and a husband is gratified when his wife commits adultery, though sometimes jealousy will assert itself, and in such instances the man beats his wife. Married women of West African tribes are praised for infidelity, an offence that looses its significance among many peoples. Everyone knows that the intrigues of wives are not only common in Italy and Spain, but considered good social "form" in many circles.

* "Primitive Folk," p. 32.

MARRIAGE BY CAPTURE.

I do not agree with the somewhat widespread supposition that primitive man exercised great brutality in subduing woman to his sexual desire. We are too ready to accuse our ancestors of those sins of violence against the person which are commonly perpetrated in civilised nations, forgetting that the savage is not a criminal, but a child who acts from instinct more than from reason. Man is the only animal that assaults the female sex. Instinct directs the male animal in the use and treatment of its mate ; but man, in spite of his vaunted supremacy of reason over "the beasts of the field," blunders and sins in his relations with woman. Huxley said that the savage of the London slums is a much lower and more vicious creature than the wild men of primitive tribes. Marriage by capture may only be another term for rape ; but there is no direct evidence of extreme and wanton cruelty in the abduction of women by savages, whereas the cases of outrage in European nations are frequently marked by great ferocity towards the victim of lust. It may be urged against this that the men who violate women are in most instances suffering from satyriasis, a form of uncontrollable sexual passion ; still this extenuation cannot be accepted in every case of rape.

If Westermarck is to be credited, "there was never a time when conjugal affection was entirely wanting in the human race." We have noticed that the quadrupeds employ other methods than mere pursuit and overpowering of the female at the season of rut ; that birds woo with tenderness, by the display of colours, coaxing the coy hens by love songs and dances, and that the mammals have a code of gallantry in their love-making. Why should the brute-like man dispense with all the gentler arts of love ? Is it credible that he lost the rudiments of sympathy and sexual sentiment in the course of his evolution from an ape-like progenitor ? It is a difficult question. Some

say that the love of apes is devoid of emotion ; but, on the other hand, the parental care exhibited by the males of the gorilla and the Malayan monkeys suggests the probability of rude gallantry in their courtships.

The ruffianism of civilisation may be termed a case of arrested development ; but even among the worst class of depraved human beings in this country, men who are notoriously ruffianly frequently show rough kindness to the women who satisfy their sex needs. Now, admitting that primitive man was a child, and not a Bill Sikes,—the product of civilisation—it seems improbable that he invariably clubbed, half-killed, or otherwise maltreated the woman of his choice before bearing her to his cave or burrow. The Aryans first obtained wives by seizure ; afterwards by sham capture. Many travellers state that the women of the Kafir and other African tribes exercise power of choice. In the Fiji Islands when a girl is abducted by a lover, she is not compelled to remain with him. Among the Calmucks, who race after brides, no girl is caught unless she chooses ; and with the Patagonians no girl is coerced to marry. Kafirs buy their wives, and Tylor says that some Zulu maidens are sold for four or five bullocks. Under the Saxons wives were sold in England. The Australian aborigines have no apparent affection for their wives. Women are regarded as mere property, and, through ill-treatment, few live to the age of thirty. Not only are these unfortunate women beaten and wounded by their owners, but they are also subjected to cruelties by jealous members of their own sex.

Pritchard, in "The Natural History of Man," tells us that the Hottentot women are graceful and well made when young ; "but after the birth of the first child, their breasts become flaccid and pendent, and in old age greatly distended ; the belly becomes protuberant, and the posteriors are covered with a huge mass of pure fat." These people are comparatively low in the human scale, yet their wives are chosen rather than captured.

The great charm of a Hottentot bride is the full development of her posterior parts; and a woman who (according to Sir Andrew Smith) was accounted a beauty was so fat in that region, "that when seated on level ground she could not rise, and had to push herself along until she came to a slope." The Somal men range their women in a line, and select as wives those who protrude the furthest behind..

Some form of capturing wives has been practised all over the world; but at the present time there are very few instances of violent methods of securing girls. Capture is, in most cases, a farce and a mere relic of ancient custom. The Spartans kept up the custom, though marriages were matters of friendly arrangement; and in ancient Wales and Ireland, the practice survived until the last century. There is plenty of evidence to prove that savage and barbarous women have no aversion to being captured by their future husbands, for in almost every instance they allow themselves to be caught. Australian children are fond of playing at capturing brides.

FEIGNED CAPTURE AND PRIMITIVE MARRIAGE.

It is now necessary to note a few primitive marriage customs and ceremonies in which the acquisition of wives by capture is still simulated. The Irulas, a wild tribe of the Neilgherries, living in lairs and caves, marry before an ant-hill, with the hope of fertility, and the bridegroom throws a string round the bride's neck and leads her away.* The Badagas believe in the superiority of men; for the newly married wife lies before her husband, who puts his foot on her neck, saying: "Long life I wish thee! Bring me water." The woman obeys, fetches a pitcher of water, and the ceremony is at an end. Badaga girls do not object to marriages by rape; on the contrary, such a method is "held in the highest estimation." Among the Todas the suitor and his mistress are locked up in the same

* See Reclus, *op. cit.* for several primitive marriage ceremonies.

room for twenty-four hours, and the mother-in-law supplies them with food. At the end of their imprisonment the door is unlocked, and if the young man has not proved his virility and pleased the bride, he is subjected to the jeers of his friends. If the pair have come to terms, the father-in-law puts his foot on the young man's head as a token of adoption, and the father, mother-in-law, and husband's brothers exact the same submission from the woman, all placing their right and left feet on her neck.

MacLennan made a close study of the Khond marriages, an example of rape, but now reduced to a comedy. Girls are bought for large sums, which are paid before they can be carried off by their lovers, and the abduction is made the occasion of a *fête*. Among the Kolhs of Chota Nagpore, rape is also feigned. "The daughter-in-law's female friends throw clods at assailants," writes Reclus, "who fling them jests, provocations, and ironical remarks in return; the contest ends in fits of laughter. The girl, seeing herself so ill-defended, makes no lengthy resistance, yields after a slight display of violence, ends by smiling upon the victors, and the whole assemblage goes to enjoy a fraternal bath in the neighbouring stream." After describing other features of the ceremony, Reclus remarks, "the rape has become an idyll." A young couple of the Ooraons of India are rubbed with oil before marriage, and a lighted lamp as a symbol of love is given to the husband. The bridegroom presses his toe upon the bride's heel, she leans back, and he smears her brow with a drop of his blood, a ceremony announced by the discharge of guns. This custom of marking with blood is common in many parts of India.

That these pretended captures do not signify complete subordination of the Khond women to their husbands, is proved by the fact that wives hold public offices, and that their counsels are heeded with attention. The woman is by no means a slave,

although she has been bought as a commodity. After six months of conjugality, she is at liberty to leave a husband, and many Khond wives have changed their husbands four or five times. Such a privilege is not accorded to the husband. If he desires to form a *liasion* he must obtain his wife's permission.

The Esquimaux suitor simulates rape ; the Canadian Indian carries away his bride on his back, and among other primitive folk the woman is borne astride the shoulders. A Circassian bridegroom draws his dagger and rips open his wife's corset as an emblem of his dominance. The Bedouin lover gains the consent of his mistress ; but she must observe the custom of flight and resistance if she wishes to earn the respect of her neighbours. Sometimes the Bedouin bride hides for days from her future husband, being meanwhile supplied with food by her relatives. New Zealand women are often difficult to capture, especially if they dislike their suitors ; but in any case it is considered good form to resist. The Maori girls are allowed full freedom in the choice of temporary lovers, but after marriage they are faithful and devoted to those husbands who treat them with kindness.

The English institution of the "best man" at weddings, and the custom of throwing the slipper are survivals of the age of marriage by capture. A bridegroom originally secured the services of a strong man to assist him in fighting the bride's relatives, and in carrying the woman away. Hence the best man of modern marriage ceremonies. The throwing of the slipper or old boot is probably a relic of the defence offered by the bride's friends by the hurling of missiles at the party of capture.

Many marriage celebrations amongst barbaric and semi-barbaric races are full of symbolism, and some of the ceremonies are poetical and charming. Hindu couples tie their skirts together as a sign of union, and the woman stands on a stone to show that she will be as firm as a stone. In the

East lovers become man and wife through the rite of eating together. Tylor says that English vagrants of the Eighteenth Century joined hands over a dead beast, vowing constancy till death. Brides among the Russian peasantry are critically examined by a number of women to discover whether they have bodily imperfections. On the wedding day the maiden is crowned with wormwood, signifying the bitterness of wedlock, and after the ritual by the priest, an attendant throws a handful of hops upon the bride's head. Wedding feasts date back to a very early period, and eating together has long been a token of amity between the relatives and friends of husbands and wives. Among the Bambecks, an African tribe, marriage is solemnised by the bride coming to the hut of her lover, washing his feet, and wiping them with her cloak. We find a pretty rite among the Tipperahs, the hill folk of Chittagong. The bride makes a drink, sits on her lover's knee, and, after drinking half the potion, gives him the rest. They then link their little fingers, and so become man and wife. Drinking from the same cup is a common marriage ceremony with primitive people.

In the majority of instances women are courted by men in most countries, but there are a few exceptions. The Moquis women of New Mexico woo the men ; and in Paraguay, where, according to Rengger, women are usually more passionate than men, the "weaker sex" make the proposals of marriage. Our human ancestors fought fiercely for the possession of women, just as the males of animals combat with each other for the females. In the islands off Kamschatka if a husband discovers that a rival has endeavoured to win his wife's affections, he admits that the rival is entitled to an equal share in her. But to prove which of them has the greater right, they strip off their garments and beat each other with sticks, and the one who first falls exhausted loses his claim to the woman. Tournaments, foot races, and feats of athleticism have been among

the methods of courting women, and the victors in these competitions were the successful suitors. We have seen how the males of birds and mammals love to excite the admiration of the females by dances, antics, and other ways of "showing off." Men from very early times up to the present have exhibited their prowess in combat before women. Are not ladies to-day admitted free to many football fields and gymnasia at the time of matches and exhibitions of strength ? In a few instances women have fought together to decide the claim to a man.

Some primitive women were not easily won, and among existing barbarous people courtship is often an art requiring subtle tact, and understanding of woman's nature. Notwithstanding, women, whether savage or civilised, are nearly passive. They dress and deck themselves, and display their physical charms to attract men and secure their love. Savage women don the gaudiest coloured clothing, and ornament themselves with feathers. Tattooing is a widely practised method of personal adornment, probably originating in the desire to become attractive to the opposite sex. The more hideously the face of a Nagas woman of Assam is disfigured by tattooing the more is she sought in marriage. Girls of some of the South American tribes are gashed down the back with deep incisions from the shoulders to the waist. A maiden scored thus is considered "a delicious morsel for the arms of an ardent lover."

Many women of savage races coquettishly clothe themselves with leaf girdles, aprons of twisted hair, and kilts of feathers. Absolute nudity is decent and unsuggestive, but scanty clothing, which is apt to be displaced from the parts it is supposed to cover, is a favourite primitive and modern device for arousing sexual desire. The European lady of to-day who exposes her bosom, shoulders, and arms in evening dress is merely obeying the ancient instinct of inciting men by a display of bare flesh amongst clothing. A shell, a bead necklet, or a handful of

feathers are not worn for the sake of decency, but to give a certain distinction and attraction to the body, and by that means to stimulate sexual desire. Winwood Reade, referring to the natives of Central Africa, remarks that the nudity of the equatorial girls does not give rise to voluptuous thought, nothing being so moral as pure nakedness. Generally speaking, the natives of warm climes are naked until manhood. At the age of fourteen or sixteen, a South Australian boy undergoes the rites of manhood. He is daubed with red paint and grease, the hair is plucked from his body, green bushes are placed under the armpits and over the *os pubis*, a ceremony signifying his right to marry.

In the next chapter I propose to inquire into the origin of modesty, and to attempt to show that it is not a natural but an acquired characteristic of mankind.

CHAPTER IV.

The Origin and Growth of Modesty.

Modesty—What it is, and its purpose—Shame not natural—Delicacy demanded from women—Views of Mary Wollstonecraft on modesty—The virtue used as a means of masculine control of women—Immodesty compatible with chastity—Virginity as a commodity—Stringency of rules of maidenly chastity—Tokens of virginity—Religious defloration—*Jus primæ noctis*—Unchastity of peasantry in parts of Scotland—Chastity among Aztec women—Sacred virginity—External indications of continence—Bewailing virginity—Magic virtue in virgins.

MODESTY AND COYNESS.

Coyness on the part of all female animals serves a very useful purpose throughout Nature's dominion. Males love to capture or woo their mates; females instinctively resist the very caresses that they frequently crave. Prudent human mothers, though they may educate and deck their daughters to attract the opposite sex, caution them against undue display of pleasure at the attentions and compliments of men, lest they cheapen themselves and succumb too readily to the enticement of a lover. But this counsel is not necessary; for the maiden inherits a natural bashfulness, which develops before puberty, and is afterwards intensified and made alluring to men. Modesty is therefore a strong feminine weapon, a trait that serves as a semi-conscious beguilement. The coy female unconsciously excites the desire of the male, and arouses eager passion by her very attitude of resistance and unwillingness; while in most cases obvious readiness to comply with the wishes of a lover tends to cool ardour or to banish it altogether. When a youth goes a-wooing he discovers how jealously the maiden at first guards her lips from his kiss, and he attributes this caution to shyness. But there is a deeper, subtler cause than mere timidity; for the girl learns intuitively that "the woman who has delivered you her mouth has already delivered you all"; and until she is assured of the swain's constancy, she

manifests a certain reluctance in receiving his kisses and endearments. In some men's bosoms the flame of love can only be kept burning by real or simulated coyness on the part of the woman. Thus the old man and the jaded *roué* seek young, bashful girls, whose virginal innocence and bewilderment act as a stimulus to waning passion and satiated appetite.

Letourneau, in *L'Evolution de la Morale*, asserts that "Modesty is an artificial sentiment, and comparative ethnology proves that it must have resulted from the enforced chastity imposed on women under the most terrible penalties." By most nations virginity has been always demanded in a bride, and though we shall presently note some exceptions to this rule, the qualification of purity renders a woman valuable in many countries, while the loss of virginity is considered a great blemish and detriment.

"Shame," says Professor Wundt, "is a feeling specifically peculiar to man." Yet all men are not ashamed of nudity, and modesty was not in the beginning an innate human trait. Many unclothed people have no sense of shame; the sexes see each other entirely naked daily, and without an idea of indecency. Sometimes the men of a tribe are unclad; sometimes the men are clad and the women are nude. There seems to be no doubt whatever that clothing was adopted for warmth and decoration, and not from motives of decency. Drapery has always served to inflame sexual passion, and some tribes have regarded all garments as indecent. Mr. Wallace found the Brazilian Indian woman who put on a petticoat, "almost as ashamed of herself as civilized people would be if they took theirs off." Only prostitutes clothe themselves among the Saliras, and they dress to excite through hiding the body.

In China women conceal their feet, and it is deemed indecent to even speak of that part of the body. In several of the South Sea Islands the external generative organs are made conspicu-

ous by tattooing; but Humboldt says that "a woman in some parts of Asia is not permitted to show the ends of her fingers. As Westermarck says:* "It is not the feeling of shame that has provoked the covering, but the covering that has provoked the feeling of shame." The female natives of Nukahiva have only one small covering, but the most lascivious will not remove it. If a Muhammadan woman is startled by a man while taking a bath in the Nile, she covers her face, but leaves the rest of her body nude. Waitz, in his "Savage Africa," writes that in many tribes the men only cover their nakedness, and among the women only those who are married go abroad without clothes. In Australia girls abandon their aprons after marriage, being no longer anxious to engage the notice of men.

Where nudity generally prevails, the practice of covering certain parts of the body excites curiosity and solicits the observation of the other sex, and there is no doubt that clothing was originally often worn to allure. Both coarse and finical persons are repelled by complete nudity; the sexual voluptuary is excited by glances at partly-hidden nakedness, and the prude thinks that a slight covering is more decent than none at all. Yet there is no question that the sight of actual nudity is less calculated to arouse salacious desire than the spectacle of the female form in the airy vestments of the ballet and burlesque. Travellers in countries where the women are unclad say that when the eye becomes accustomed to the unusual sight of nakedness, the idea of indecency disappears, and the total exposure of the person excites no sexual passion, but rather represses it.

Maspero states that the juvenile population of Thebes, at a period of high civilisation, ran about the streets without costumes up to the age of pubescence. Sometimes the boys and girls wore a bracelet round the wrist or an amulet upon the

* "Dress must have been the invention of some clever woman to ensnare the passions of men,' "Savage Africa," Winwood Reade, p. 546.

neck; but there was no attempt at concealing the parts of generation.* The Juangas of India until lately wore only leaf aprons; and the Curumbas women of Malabar merely donned a bead waistband and a bough, till the British government arbitrarily compelled them to wear petticoats.† It would be foolish to talk of the "immodesty" of these unclothed people; they were "naked and not ashamed," and it is a curious fact that often with the putting on of garments, indecency and licentiousness begin to develop amongst primitive tribes.‡

But some savages have no notion of what the more advanced nations term decency and modesty. There is little evidence of the existence of these virtues in Polynesia, where the women take part in lascivious dances, talk freely of sensual pleasure, and undergo training in amorous dalliance. Women of high rank in the South Sea Islands patronise the lewd dances; so do the Esquimaux ladies. The Propitiation Dance held once a year by a North Californian tribe is followed by general debauchery. Lord Valencia characterises the dances at Cairo as too lewd for description. At feasts among the inhabitants of the Aleutian Islands, the belles wear dancing costumes that attract by an exhibition of semi-nudity; and at the New Year solemnities both sexes dance together naked by the light of the moon. The Dyaks, and many other tribes, expose their nakedness in erotic dances; and such orgies among the Red Indians were at one time the prelude to a promiscuous intercourse in which all the men and women took part. Religious dances have often been exceedingly voluptuous and indecent; and at this day among a mystical sect in Russia, calling themselves the Christs, men and women dance themselves into a frenzy of sexual excitement, and indulge in a saturnalia in the belief that what they do is sanctified.

* "Ancient Egypt and Assyria," p. 14.

† Reclus, *op. cit.* 263 and 264.

‡ See interesting article "Shame and Modesty," in "The Free Review," vol. iv. pp. 338 to 349.

The Western Inoits of both sexes sit in a state of nudity in their crowded dens, and show no shame in the public performance of every physiological act. Most, even of the lowest savage races, retire into privacy to engage in sexual embraces; but there are exceptions to the rule, and the first intercourse of married couples is in some instances made the occasion of a public ceremonial. In Captain Cook's "First Voyage," we read that the natives of Otaheite gathered together to witness the physical consummation of marriage between a young man and a girl of eleven or twelve. "Among the spectators were several women of superior rank, particularly Oberea, who may probably be said to have assisted at the ceremony, for they gave instruction to the girl how to perform her part." Esquimaux boys and girls have no scruple whatever against copulation in public, and they could not be made to understand why the missionaries objected to the practice. In Australia the aboriginal boys and girls of ten and fifteen are equally devoid of any shame while performing the rite of love in open places. Yet elephants are said to retire to the densest part of the jungle, and camels to the loneliest solitude of the desert before they copulate. This is obviously not due to a sense of modesty in the case of animals, but to the dread of the approach of enemies at such a time; and it is probable that the same fear of interruption urged primitive men and women to seek privacy, a view that is far more tenable than the hypothesis of inherent shame. Strabo records that mothers and sons performed the procreative act together in public in ancient Ireland.

In the majority of nations greater modesty is expected from women than from men. Except when social custom permits, as at balls and theatres, every modest English woman is careful to conceal her bosom from men's sight; and until ladies bestrode the bicycle in masculine garb, it was considered indelicate to display the lower limbs even though clad in garments that completely hid the flesh. The source of womanly modesty

has already been explained. Its origin was not in morality and a native sense of decency, though modesty is now estimated as moral and decent. Modesty, when not carried to the excess of prudish squeamishness, is admired by all sensible men and women; but the false modesty that forces a blush at the mere mention of nudity, and inveighs against the teaching of physiology, is detested by every thoughtful and healthy-minded individual.

Writing upon "Modesty—comprehensively considered, and not as a sexual virtue," Mary Wollstonecraft avers that:

"As a sex, women are more chaste than men, and, as modesty is the effect of chastity, they may deserve to have this virtue ascribed to them in rather an appropriated sense. Yet I must be allowed to add an hesitating if, for I doubt whether chastity will produce modesty, though it may propriety of conduct, when it is merely a respect for the opinion of the world, and when coquetry and love-lorn tales of novelists employ the thoughts. Nay, from experience and reason, I should be led to expect to meet with more modesty among men than women, simply because men exercise their understandings more than women. . . . Modesty must be equally cultivated by both sexes, or it will ever remain a sickly hot-house plant, whilst the affectation of it, the fig-leaf borrowed by a wantonness, may give a zest to voluptuous enjoyments. Men will probably still insist that women ought to have more modesty than men; but it is not dispassionate reasoners who will most earnestly oppose my opinion. No, they are the men of fancy, the favourites of the sex, who outwardly respect and inwardly despise the weak creatures whom they thus sport with. They cannot submit to resign the highest sensual gratification, nor even to relish the epicurism of virtue—self-denial. . . I object to many females being shut up together in nurseries, schools, or convents. I cannot recollect, without indignation, the jokes and hoyden tricks which knots of young women indulged themselves in, when in my youth accident threw me, an awkward rustic, in their way. They were almost on a par with the double meanings which shake the convivial table when the glass has circulated freely. . . Let women only acquire knowledge and humanity, and love will teach them modesty. There is no need of falsehoods, disgusting as futile, for studied rules of behaviour only impose on shallow observers; a man of sense soon sees through and despises the affectation."*

Feminine delicacy of mind is often fostered by men for

* "A Vindication of the Rights of Woman," pp. 173, 176, 179, 182.

selfish and mercenary ends, as for example, in the assertions of those who oppose the admission of women into the medical profession, to the effect that women would be shocked at attending anatomical lectures and operations in the company of male students. But, as Bebel points out, the plea is preposterous; for "if men see nothing indecent in studying and examining female patients, in the presence of nurses and other female patients, it is difficult to understand why it should become so through the presence of female students." Man's arrogance in directing the mind and morals of woman is also exhibited in the law courts, when, upon the hearing of sexual criminal cases, all ladies are requested to leave the public galleries. More than once when a woman has persisted in exercising the right of a citizen upon such occasions, she has been subjected to sneers and invidious comments from the dais. The right of women to hear these cases should be claimed in the public interest, and because the denial is of a piece with the rest of man's high-handed "protection" of woman's modesty.

Women's very virtues are often made the lashes of a scourge with which men whip them into submission.* Liberty of research into, and discussion concerning, the sexual relationship, even in its physical phases, does not engender immodesty when such investigation is conducted with a love of truth and in an attitude of dispassion. Buckle cites the instance of a conversation recorded in Lyly's "Euphues," and his "England," edit. 1605, where "young unmarried people of both sexes meet together and discuss without reserve, the ticklish metaphysics of love. But though treading on such slippery ground, it is remarkable that they never, even by allusion, fall into grossness. Their delicate propriety is not improbably the effect of their liberty."†

* Much unhappiness and suffering is inflicted upon women through false views on modesty. Mantegazza, writing of marriage, says "The possibilities of misfortune are a hundred times greater for the woman than for the man, for she is always more ignorant of things genital than we are, and goes to the altar or the municipality ignorant of all, dragged like a lamb to the slaughterhouse." "The Art of Taking a Wife," p. 31.

† "Commonplace Book," No. 856.

Mary Wollstonecraft is right in saying that we may doubt whether chastity will produce modesty. The child is chaste, but not necessarily modest in his behaviour because he is without carnal knowledge. On the other hand, a Don Juan, the hero of a hundred amours, or the courtesan who is public to all men, *may* exhibit a species of propriety that can be called modesty. A few prostitutes, usually those of the lower class, refuse to entirely expose themselves to men ; they retain a feeling of shame at nakedness. These women are glaring examples of unchastity, yet they may evince a certain decorum of manner, and even show a strong instinct of modesty. Many men and women who are in no sense chaste, abstain from immodest conversation even with their intimates and lovers, while in their sexual embraces they exhibit often far more refinement and sensibility than chaste married couples.

When we come to examine celibacy, chastity, and asceticism, we shall find that modesty, in the sense of shame in the exercise of the generative organs, has been largely developed through the religious ideal of purity. Christianity, for example, demanded a constant striving against the fleshly appetites, and the man who had refrained from "defiling" himself with women, whether in marriage, or in irregular sexual intimacy, was commended as a model for the spiritually-minded.* Origen thought marriage revolting. St. Paul extolled celibacy ; and Tertullian said that men must be thoroughly continent, even though the race perished through their abstinence. But, as Cousin observes, "mysticism is never nearer the senses than when it supposes itself to be very distant from them," an opinion wholly confirmed by the testimony of many writers regarding the sensualities practised by monks and nuns in mediæval times.

* The Munda Kols of Chota Nagpore think sexual congress impure and evil ; so do some of the inhabitants of the New Hebrides. Such repugnance is found in a few other instances among rude tribes.

VIRGINITY.

From a very early stage in the moral evolution of mankind, chastity in women has been carefully inculcated and enforced by fearful penalties. There are at this day two social codes: one regulating the sex habits of men, and the other that of women before and after marriage. One law of the code applying to women enjoins that the maid shall preserve her virginity as an essential qualification for marriage. She must come spotless and unsoiled to the arms of a spouse. There is not such rigid exaction of chastity from youths. We find comparatively few cases of "the great chastity of paternity, to match the great chastity of maternity," commended by Walt Whitman in "Children of Adam." Men, with perhaps an insignificant proportion of exceptions, are not virgins at the time of marriage.

Monogamy and polygamy set a value on the pudicity of women, and this notion of value originally developed in the mind of men, and not of women. When women found that the virgins were chosen in preference to those of their sisters who had yielded their maidenhood, they learned to preserve their chastity. Man-made laws eventually compelled virginity under threat of severest punishment. With the Jews, under Moses, any bride who deceived a bridegroom as to her purity was stoned to death; and a betrothed damsel who defrauded her husband of the right of deflowering was also liable to the extreme penalty. On the morning after a marriage "the token of virginity," a blood-stained sheet, was exposed to the view of neighbours; but woe to the unfortunate bride in whom such token was lacking.* This custom of displaying proof of virginity is still observed in China, Arabia, and Sierra Leone, where the token is carried through the street. In Persia and Circassia absence of the physical sign of virginity renders mar-

* "But if this thing be true, and the tokens of virginity be not found for the damsel, then shall they bring out the damsel to the door of her father's house, and the men of the city shall stone her with stones that she die."—DEUT. xxii.

riage null and void after the bridal night. There is no doubt that mistakes are often made, and that some brides are falsely accused of unchastity. This test of virginity is abominably unjust and extremely irrational, because it is well known that falls, blows, the corrosion of the menstrual discharge, and other accidents may have ruptured the hymen. Nor does the existence of an unperforated membrane prove that a woman is a *virgo intacta*, for many putative maidens have taken part in coitus and guarded against the fracture. In other cases the maidenhead is undeveloped and sometimes quite absent. Vulgar intercourse is possible without rupture of the hymen, and there have even been cases of fruitful congress in which the membrane has remained intact. There is, therefore, only presumptive evidence of chastity in a woman who presents the complete physical sign of virginity; and this fact makes many alleged cases of rape exceedingly difficult to decide. Instances are recorded of artificial voluntary self-inflicted breakage. Taylor, in "Medical Jurisprudence," relates the case of a mother who prepared her young daughters at ten years of age for intercourse, by persistent methods of dilating the vagina.

In frequent instances in the past, as well as at the present day, we may find the religious observance of defloration, in which the virgin was deprived of her virginity by a priest before being given into the charge of the bridegroom. The ceremony is observed in the Balearic Isles, Peru, Burmah, parts of India, and Mexico, though the custom is not always general in these countries. In Malabar, among the Nairs, a Brahmin priest "purifies" the maiden on the eve of her wedding, and for this service he is well paid. Royal wives of that country are not content with the attentions of one holy man; in one instance recounted by Pedro Cabral two royal consorts were sanctified by ten Brahmins. "These Koulmin Brahmins are thoroughbred stallions," says a writer, "upon whom it is incumbent to ennoble the race and to cohabit with virgins of inferior caste.

The venerable personage scours town and country ; the people give him presents in money and stuff ; they wash his feet, drink some of the dirty water, and preserve the rest. After a repast of dainty meats, he is conducted to the nuptial couch, where, crowned with flowers, the virgin awaits him."*

In Burmah the families of high rank deck their daughters before marriage, and send them to an ecclesiastic, to whom the girls offer "the homage of the flower of virginity" ; and in all these cases the pious deflowerer is handsomely paid. Formerly in the Philippine Islands this custom was common ; also among the priests of the Yezid Santons and the dervishes of Egypt, who were eagerly solicited by a crowd of women. Lucian relates that Roman ladies were honoured by the sexual embraces of the Thaumaturgists, such embraces being considered intensely pleasurable and productive of vigorous offspring. The Abdales, a wandering sect of Turkish monks, are greatly venerated by the women of Cyprus. As soon as one of the priests arrives in a town, the women flock around and offer themselves. It is said that some of the women did not hesitate formerly to celebrate the natural rite of love in the public street, merely concealed by a cloak from the view of passers-by.

Seignorial *jus primæ noctis*, the right of the lord to deflower virgins, was once widespread, and almost in our own day lords of Holland, Prussia, Germany, France, and other Western nations have claimed the privilege. A similar custom obtained until lately in New Zealand ; and in Mexico the rite becomes a religious ceremony. In Malabar the priests used to possess the right to cohabit with a bride for three nights after her marriage.

In the upper and middle-classes of England the chastity of girls is rigorously preserved ; but amongst the lower class there is, perhaps, less disgrace in the loss of virginity. But we must not overlook the fact that the peasantry of Ireland are

* Cited by Reclus, "From Delhi to Bombay."

remarkably continent. In the case of the Irish it is difficult to decide whether this regard of chastity can be attributed to the racial virtue of restraint. It is more probably the outcome of priestly precept and the infliction of penances for fornication. Yet, in Scotland, in spite of rigorous church discipline and the extortion of heavy legal fines in former times, illegitimate births are common in many of the rural districts, and illicit sexual intercourse between unmarried persons of the agricultural and industrial population is not deemed a heinous offence. An Act of Privy Council, of 1564, provided that for the first lapse from chastity the man and the woman should each pay £40, or suffer imprisonment for eight days, on a diet of bread and "small drink"; and that they should then be fastened bareheaded in the market place. Subsequent offences were more severely punished; and after a third commission of the fault, the law enacted that the couple "in the end be thrice doukit in the deepest and foullest pool of water in the town or parish, and then banished the town for ever." In the eighteenth century Kirk Session imposed corporal punishment for sexual irregularities; and men and women were flogged through the streets by the common hangman, and often expelled from the town. Delinquents were also compelled to stand at the church doors, "bair-footit and bair-leggit for the space of one yeir," and there are instances of couples appearing before a congregation on twenty-six successive Sundays for a single offence. A pamphlet on "Illegitimacy in Banffshire," by Mr. Wm. Cramond, published in 1888,* contains much evidence of unchastity among the Scotch rural unmarried population. The writer solicited the testimony and opinion of ministers, farmers, and others concerning the sexual morality of the labouring and fisher folk, and many of the replies received show that virginity is somewhat lightly esteemed by the working class of this county of Scotland.

* *Banffshire Journal* Office.

A parish minister writes: "Notwithstanding all our preaching and teaching, this sin is not at all seen in its true light, in fact, it is thought very little of—scarcely thought a sin at all, just a mistake, rather annoying and hard when the father does not take with the child and pay for it, but when he does it does not much matter." Another clergyman replies: "Here a girl's fall is regarded often more in the light of a slip or mishap than of a grave moral sin." A woman of the district remarked to a minister concerning the light conduct of her daughter: "It was not so bad as if she had taken twopence that were not her own." "That woman," says the minister, "was a fair type of the average church member in this district, neither better nor worse." "The vice does not appear to be a serious bar to marriage; indeed, you would sometimes think it is a recommendation" (a F. C. minister). A farmer states, "Here men seem to marry a woman who has illegitimate children without any feeling of repugnance, and neither the man nor the woman are thought the worse of." A bank official remarks that he has heard many a mother say: "It's nae sae bad as stealing, or deein' awa' wi' the puir craters."

Sex morals change like every other thing, and they are subject to the conditions of time and place. After reading this evidence as to the light value put upon virgin purity in parts of the United Kingdom at the present day, it is strange to think that the semi-barbarous Jewish husband of the time of Moses considered himself so grievously defrauded at the discovery of a bride's physical blemish that he gave her up to the violence of a mob of murderers. Yet surely every man rejoices at the decay of the horrible fanatical injustice dealt to women in olden days, the stoning, torturing, flogging, and ducking, which, while they often failed in enforcing the chastity of virgins, aroused the basest vengeful emotions of the human heart. "The brutal treatment of women has been universal and constant," says Herbert Spencer.

A fine piece of ancient literature, "the product of the twilight of civilisation," is that "Advice of an Aztec Mother to her Daughter," translated from Sahagun's "*Historia de Nueva Espana*," and appended to Prescott's "Conquest of Mexico." Some extracts will show that virginal chastity was zealously inculcated among the remarkable people of ancient Mexico.

"If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain come upon you; should you forfeit your chastity, and afterwards be asked in marriage, and should you marry anyone, you will never be fortunate, nor have true love; he will always remember that you were not a virgin, and this will be the cause of great affliction and distress; you will never be at peace, for your husband will always be suspicious of you. O, my dearly-beloved daughter, if you shall live upon the earth, see that not more than one man approaches you, and observe what I now shall tell you, as a strict command. . . Our Lord is compassionate; but if you commit treason against your husband, God, who is in every place, shall take vengeance on your sin, and will permit you to have neither contentment, nor repose, nor a peaceful life, and He will excite your husband to be always unkind towards you, and always to speak to you with anger. My dear daughter, whom I tenderly love, see that you live in the world in peace, tranquillity, and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honour, nor pollute the lustre and fame of your ancestors. See that you honour me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God, who is in every place!"

With most nations certain religious rites have been performed by women sworn to sacred virginity. The Virgins of the Sun among the Incas of Peru were young girls devoted to the service of the deity. They were taken from their homes while still infants, and kept with close surveillance in convents, under the charge of elderly matrons, *mamaconas*, where the girls learned religious duties and were taught the arts of spinning and embroidery. As with the vestals of Rome, these virgins of the sun were the protectors of the holy fire used at pious festivals. Any defection from chastity incurred the punishment of death. The virgin was buried alive and the

lover strangled ; and the town or village whence he came was burned down and the place strewn with stones to obliterate every trace of the offender's existence. Garcilasso, the historian of the Incas, states that the death sentence was never carried out, though if it had been considered necessary, the sovereign would have "exacted it to the letter, with as little compunction as he would have drowned a puppy." The house of the virgins of the sun at Cuzco, was fitted with 1,500 maids of the royal blood ; but the smaller convents were inhabited by daughters of the lesser nobles, and sometimes a humble girl of great personal charm was admitted to the establishment. At a marriageable age the virgins were selected for the honours of the Inca's bed, and sent from the convent to the harem, which contained thousands of inmates.

Then we have the legend of St. Ursula and her companions, the virgin-martyrs, who died defending their virginity from the army of the Huns. These maidens are supposed to have left Britain in order to avoid the persecution of Maximian, and to follow their bridegroom Christ to the East, whence their faith had come a hundred years before. According to another account, Ursula, being asked in marriage by the son of a potent pagan monarch, requested that she might be allowed three years to decide. In the meantime she collected 11,000 virgins as companions, and one day the whole number were carried away miraculously to Thiel in Guelderland on theWaal. They sailed up the Rhine and started to walk to Rome ; but on returning they were slaughtered by the Huns at Cologne. The martyrdom is commemorated by the Roman Church on the 21st of October.

The vestal virgins were the four priestesses of the temple of Vesta, the goddess of fire and the domestic hearth. During the early period of Rome, the election of the vestal was in the hands of the king. Candidates were to be over six years and under ten ; they were to be the children of parents still living,

daughters of freeborn inhabitants of Italy, and free from bodily or mental imperfection. The candidate chosen had her hair cut off, the pontifex maximus repeated a formula of initiation, and the girl vowed absolute chastity for thirty years. Vestals collected sacred water from the spring of Egeria, to be used in the temple; they kindled the holy fire, and offered sacrifices and prayers. If a girl broke her vow she was punished by burial alive, but such cases were rare. These priestesses had many privileges, such as semi-royal homage, and the best seats at public shows, except at the nude athletic sports, to which they were not admitted. If they accidently met a criminal on the way to execution, the vestals had power to pardon him. The cult disappeared gradually in the fourth century, under Constantine's rule.

At the festival of Baal-Peor among the ancient Hebrews, virgins consecrated themselves by uncovering their nakedness in temples and receiving the embraces of men (Amos ii. 7, 8). In dealing with prostitution we shall have to examine some of the sacred forms of the practice.

St. Paul commended virginity in this passage: "He who is not married thinks of the things of God; he who is married thinks of his wife and of the things of the world. She that is unmarried and the virgin thinks of the things of God, to become holy in body and in spirit." Louis Menard says: "A young girl, rich and beautiful, named Thecla, carried away by the preachings of the apostle (Paul) to follow him, had left her family and her betrothed. It is one of the most popular legends in the Eastern Church. Thecla was there honoured as the first of martyred virgins; it was told that to punish her for the resolution she had taken to consecrate herself to God, they exposed her naked in an amphitheatre; but the lions came and licked her feet without raising their eyes to her, for fear of offending her modesty."*

* *Etudes sur les Origines du Christianisme: Les Femmes et la Morale Chrétienne.*

Hypatia preached the virtue of virginity, and to an importunate lover she replied : " That which thou comparest to a flower, if thou didst pass a whole day with it, a moment would come in which thy gorge would rise, *et miserere tetris se suffit odoribus-ipta.* It is ugly, repugnant and ridiculous. And that is what thou adorest, Archytas, this matter, this corruption, with its secretions, its dejections, and its infection ! Poor fool, thou fillest me with pity." Paula and her virgin daughter Eustachia founded a religious order at Jerusalem under the direction of St. Jerome, who bestowed upon Paula the title of Mother-in-Law of God, because her daughter by remaining immaculate had become the spouse of Christ.

The Christian agapetæ, or " beloved ones," were reputed virgins who lived with deacons, and often shared their beds, boasting that they had vanquished carnal desire. But the Council of Ancyra issued a decree forbidding virgins to live with men in the name of sisters ; and later, St. Jerome wrote : " I cannot say without blushing how criminal and shameful is this introduction into the church, the pest of the Agapetæ, whence has come this strange name of wife without marriage, this new species of concubines, or, to speak more plainly, this class of prostitutes to a single man. They cohabit with clerics, and have for thus only one house, a single bed chamber, often only a single bed ; and if we find in that cause for comment, they accuse us of being suspicious." St. Epiphanius also sternly condemned the relations of the agapetæ and the clergy.

These holy vestals and brides of Christ were doubtless devout ; but they were frequently sensual by nature, and their very piety was often a perverted mode of expressing sex feeling. Ample testimony could be afforded to prove that the passion of love and the fervour of religion are closely related. The neurotic nun who believes that she is embraced by one of the saints, imagines that she has subjugated the instinct of sex ; but in reality her emotions have a sexual origin. In mania,

old maids, in whom no one but the neuropathist would suspect immodesty, frequently suffer from erotic delusions, suppressed desires leading them to firmly believe that they have been ravished. Such subjects also cause surprise by their evident knowledge of sexual matters, expressed often in the phrases of the street. Notwithstanding, this does not impugn the sincerity of the devotee who vows chastity from a deep sense of the rightness of her sacrifice. Such minds are self-deceived as to the source of much of their pietistic emotion, yet they do not always wilfully deceive others.

The following note on the external indications of virginity is of interest. Mr. C. T. Ramage, writing to "Notes and Queries," (3rd series xii. p. 475) relates that while strolling through Venusia, the birthplace of Horace, he met a native with whom he had an interesting conversation. "He inquired if I had ever heard of the following mode of discovering whether a youth or a maiden is without knowledge of the other sex. He said that the custom was not unknown to Southern Italy, and maintained that it was an excellent criterion. Measure the neck of a marriageable youth or maiden correctly with a ribbon; then double the length, and bringing the two ends together, place the middle of it between the teeth. If we find that it is sufficiently long to be carried from the mouth over the head without difficulty, it is a sign that the person is still a virgin, but if not, we are to infer the contrary . . . He knew that the idea was known to the modern inhabitants of Taranto, where the particular nature of their food was believed to have the effect of exciting the sensual appetite in a strong degree."

This suggests the old wife's fable; but there is probably some degree of proof that the size of the neck may give a clue concerning the sex history of an individual. Mr. Havelock Ellis has made some useful research into the mystery of the thyroid gland in the neck, and he says that the custom of measuring

the neck to ascertain the virginity of newly-married women is not quite dead in France. "The thyroid gland," writes Mr. Ellis, "follows closely all the variations in a woman's organism. To so marked an extent is this the case that Meckel long ago remarked that the thyroid is a repetition of the uterus in the neck. The fact that the neck swells in women in harmony with the sexual organs seems to have been an observation made in very early times ; it is at least as old as Democritus, and popular customs indicate that it is probably of much earlier date." The gland swells at the first menstrual flux, and sometimes increases at every menstruation. It enlarges during rut in the dog, cat, sheep, and deer. This swelling has been observed in men as well as in women at the beginning of sexual relations, and ancient testimony on this phenomenon has been confirmed by Dr. Lawson Tait, Tarnier, and others. The size of the larynx is likewise increased to a certain extent in women by the frequent exercise of the sex organs. Professor Masini of Genoa, found that out of 50 prostitutes, 29 had the deep voice of a man, while the larynx was big, and only 6 of 150 showed a normal development of the part. Out of "20 presumably honest women, only 2 showed the ample masculine larynx."*

Although virginity has been guarded with bolt and bar in most nations, lifelong celibacy for women has been rarely enforced, and, with the exception of those who took religious vows of chastity, women were eager to abandon the single state. Perpetual virginity is the ideal of a proportion of religious devotees ; but there is no country in which it has been the rule for the greater number of the sex. On the contrary, we find the custom of bewailing virginity in the histories of many nations. The Phœnicians and neighbouring people observed such ceremony. That the Israelites lamented virginity is proved from the barbarous story of Jephthah and his daughter, in Judges xi.

* See Chap. x. "Man and Woman," by Havelock Ellis.

"And she said unto her father, Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months; and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow, which he had vowed, and she knew no man. And it was a custom in Israel."

It is probable that the bewailing of virginity amongst the Jewish women was due to the widespread belief that a Messiah would be born of a virgin through a miraculous conception.

The gods of different religions, and a great number of illustrious teachers of all ages from the remotest period of primitive culture, were said to be the offspring of virgin mothers. Cybele, the mother of all the gods, was worshipped as a virgin. Juno renewed her virginity every year. Krishna and Buddha were created miraculously.

The Greek women accounted a prolonged state of virginity a disgrace. Electra laments that she is unmarried; Polycrates being angry with his daughter for persuading him not to meet Orates, governor of Sardis, breathes the fearful threat that he will enforce celibacy upon her for a long period. In Babylon and Assyria a ban was placed upon perpetual virginity, and every woman was compelled once in her lifetime to repair to a temple, where with flowers on her head she awaited a stranger who was willing to remove the stigma of maidenhood. Girls in Cyprus were sent to the seashore to meet men who deflowered them as a tribute to the goddess of love, the amorous rite rendering the maidens chaste for the rest of their lives. Sometimes an ill-favoured Babylonian virgin was obliged to wait for a long time in the temple before a man offered to perform the ceremony that obtained her release. At a later period, the women of the higher ranks contrived to evade the rite, probably by offering bribes to the attendants at the sacred buildings. The ladies of the upper class came to the temple on litters, and

after dismissing their servants, they entered unattended, and prostrated themselves before the statue of the goddess, and without undergoing the rest of the ceremonial, they then returned home.

In ancient Persia it was considered dangerous to one's happiness in the next world to die without having had knowledge of the other sex. When anyone died unmarried, a relative, or someone engaged for the purpose, was married to the corpse in order to ensure peace for the soul in paradise. The Turks have a similar belief as to the misery of celibates in a future state of existence. "Every woman was made to have as many children as she can, she therefore who dies unmarried dies in a state of reprobation."*

A belief in the healing virtue of contact with a nude virgin, or of the superior efficacy of drugs when administered by the hands of a maiden, prevailed almost in every country in the ancient world; and such superstitions still linger in England among the peasantry. I know a field-labourer who suffers from epilepsy, and to cure the fits he was advised to stand at a church door on Sunday, to collect twenty pence from twenty virgins, With the money he was told to buy a ring, which would act as a charm against his malady. He solemnly assured me that the virgins had exorcised the disease.

* "History of Women," p. 242.

CHAPTER V.

Forms of Sex Union.

Polygamy—Are men naturally polygamous?—Plurality of wives in various nations—The Seraglio—Western polygamy.

POLYGAMY AND POLYANDRY.

Human polygamy is of very ancient origin, and may be said to be the practice, either sanctioned or surreptitious, of nearly every country at the present day. "Where, as a matter of fact are the real monogamists?" asks Schopenhauer. "We, all of us, live, at least for a time, and generally always in polygamy. As, therefore, every man requires many women, nothing can be more just, if he see fit, than that he should provide for several."*

The physiological argument for polygamy is that man is capable of procreating fifty or even a hundred children in a year, while a woman can only produce one, or, in rare cases, four offspring at the most in twelve months. Polygamy and bigamy have been commended on sociological grounds by other Western advocates, besides Schopenhauer and Brigham Young;† and some urge that a system of plurality of wives would benefit women and help to solve more than one social question. However that may be, it cannot be denied that present clandestine polygamy, as practised in every class of European and American society, is a matter to be faced and discussed. If man is naturally polygamous, an opinion held by Nordau and many writers since Schopenhauer, the instinct must be reckoned with like any other instinct that makes for good or evil. Granting that monogamy does not satisfy the

* "Metaphysics of Love," and "On Women."

† See "A Plea for Polygamy," James Hinton.

normal inclination of the greater number of men in Europe, the matter to determine is whether the covert or the overt form of polygamy is the more desirable from a social and moral standpoint. One is at once disposed to answer that any clandestine practice of love necessitating constant deceptions, breach of vows, and sneaking devices and stratagems, accompanied by continual fear of discovery, is distinctly anti-social and fraught with evil. As regards men's polygamous instinct, I cannot in the main, after considerable search and inquiry, arrive at a distinctly different conclusion from that of Schopenhauer. My view has certain important qualifications.

I think it may be probable that men occasionally acquire a monogamic bias through heredity, and that this tendency is not to be confused with the monogamous habit induced by obedience to the rules of existing society. A few men, whose sincerity I cannot doubt, have confessed that their *natural* desire, and not the moral restraint of religion or public opinion, is towards the single union. These are persons capable of exercising close introspection, who understand the difference between an instinctive native impulse and an intellectual and ethical aspiration. But these are decidedly in the minority. One meets many whose testimony, though voluntarily given, is unwittingly biassed by common preconceptions, or by timidity in the full avowal of dormant but recognised personal predilection ; and such evidence is therefore vitiated. The postulate that there is a good deal of the Turk in the Englishmen is as semi-rational as the generalisation that all men are liars. Such assumptions need to be strictly tested. It is true that we, most of us, tell untruths, more or less, occasionally or habitually, and that every human being is a *potential* liar. The same argument might be applied to the theory of inherent polygamous desire.

Does it follow because a man has only loved once, and always one woman only, with intensest fervour and devotion, that this

man is innately and absolutely incapable of loving another woman at the same time, and perhaps with equal ardour? I do not think that one needs a very wide knowledge of human nature to answer that such love is more than possible. And the greater one's experience the more quickly will this judgment be formed. Those who have observed, questioned, and read the most will admit that the balance of evidence is on the affirmative side.* Of course, many men, perhaps thousands, who are polygamists at heart will for various reasons deny the soft impeachment; and, sometimes, with an air of moral superiority over their less continent acquaintances, declare themselves not only monogamists by conviction but even by nature also.

We must never forget that in matters of individual sex-feeling and experience, it is often very difficult to gain perfect confidence and obtain thoroughly candid expression of view. With most women it is well nigh impossible to get at the truth from word of mouth, feminine reserve on all questions pertaining to sex being in the majority of cases an almost insuperable hindrance to this extremely important enquiry. A similar diffidence may be observed in a certain proportion of men; for there are persons of both sexes who never utter more than half-truths about any of their emotions and ideas, and perhaps less than half the truth concerning amatory idiosyncrasies and sensations. These are not the thinkers, the inquirers, the reformers, who are accustomed to observe, tabulate, classify, and ponder upon problems of human existence in the hope of adding to the world's store of knowledge, and the world's sum of happiness, Very few persons possess the virtue of intellectual sincerity.

* The Rev. Dr. Parkhurst, in a sermon preached in New York on the subject of marriage, asserted: "I do not know how many unfaithful wives and husbands there are in this city, but I calculate there might be a quarter of a million. I would not at any rate of premium issue an insurance policy for more than five years on any couple's conjugal felicity, unless on the contingency of offspring." A number of reporters interviewed him, and to them he said, "I have not made the statement without careful observation. The subject for months has had my careful scrutiny, and I have found the condition of affairs to be absolutely damnable."

Regarding the polygamous customs of Russia, Tolstoi says: "Out of a hundred men there is hardly one who has not been married before, and out of fifty hardly one who has not made up his mind to deceive his wife."

You may wish very earnestly to be a monogamist, and mistake the wish for the proof that you are not naturally polygamous. But a desire for a future life would prove that man is immortal, and were such argument admissible, it would be extremely easy to satisfy the mind upon many intricate matters which baffle the understanding of philosophers. "Men were deceivers ever, to one thing constant never," while women have from the earliest ages imbibed the precepts of chastity and constancy. A primitive wife finding herself pregnant would naturally endeavour to retain the protection of her partner until the child was born, and probably during lactation. The prime function of woman is maternity. "The birth of civilisation," says Karl Pearson, "must be sought in the attempts of the woman at self-preservation during the times of pregnancy and child-rearing."* Inevitable physiological conditions probably impelled women to secure masculine protection for themselves and their helpless babes; and this impulse developed into an acquired monogamic instinct. Such is the argument employed by those who assert that women are monogamists by nature.

But has it been proved beyond question that nearly all women are naturally monogamous? It certainly has not. Many women at all times in many parts of the world have exhibited polyandrous propensities; and millions of women have lived contentedly under polygamy. Habit may become second nature; but the fact that the women of Western nations are generally upholders of single marriage does not preclude the assumption that the one-husband ideal may be artificial. A dog may thrive on an unnatural diet from which flesh, the

* "Ethics of Free-thought," p. 400.

natural food of the carnivora, is excluded, or only admitted in the smallest quantity. The dog may be apparently happy and satisfied with its unnatural food; but we cannot say that the native desire for flesh is entirely annihilated because the dog is content with oatmeal. Circumstances, education, and the force of public opinion may render the naturally polygamous man or the innately polyandrous woman apparently quite satisfied with the institution of monogamy, and even with its legal indissoluble form. Yet can we be sure that these persons invariably possess *natural* preference for such sex relationship? Has not custom moulded their natural desires and their opinions into unquestioning compliance with the regulations of the society in which they live? There can be no doubt that *many* women are disposed to polyandry, just as *most* men are inclined to polygamy. At the base it is a question of sexual vigour: the strongly amative man does not find sufficient scope for his passion in ordinary conjugality, and the woman of large receptive capacity is not adequately satisfied with the physical love of one man.

Undoubtedly self-restraint checks the tendencies of many heterosexual persons, and the naturally polyandrous woman frequently lives in strict chastity with a single partner; but the ancient practice of prostitution and the records of the divorce courts show that women often yield to an imperious polyandrous instinct. It would be idle to deny that a proportion of the women in the ranks of the *demi-monde* are there through the force of sexual passion and natural love of variety. In considering the problem of prostitution we shall have to examine the origin of the institution; but on this point it is necessary to state that the uncurbed polyandrous inclination of a certain proportion of women is one factor of the social evil.

I am not here pleading for any particular system of sex union, polygamous or otherwise, but simply attempting to discover the truth or the falsity of the opinion that man is by

nature a polygamist, and that woman is naturally a monogamist. A widespread view is not often a reasoned and unbiassed opinion ; on the contrary, most popular ideas are only slight approximations to truth, the products of emotion, fixed presupposition, and mental hoodwinking. Custom makes cowards of us all when we discuss these topics of sex from the personal point of view. The timorous and reserved, the prudish and the profligate can help us but little in such investigation, and unfortunately these orders greatly outnumber the frank and earnest inquirers who recognise the need for sober discussion.

Both polygamy and monogamy are so-called divine institutions. The first was sanctioned by the religion of the ancient Hebrews, and condoned by the early Christians. Taking the world over, polygamy has been the rule and not by any means the exception. The Jewish historians relate that it was the practice of every man to obtain as many wives as he could support, and Egyptians of the old civilisation permitted concubinage. Marc Antony is supposed to be the first Roman who married two wives, and Socrates and Euripides were bigamists.

In Christianised Europe, in the sixth century, the husband of more than one wife was absolved from penance ; and as late as the sixteenth century we find polygamy surviving in some parts of the European continent. Luther presiding over a special synod, decided that Philip, Landgrave of Hesse-Cassel, should be permitted to marry bigamously, as the Gospels do not unquestionably interdict such matters. A Catholic bishop of Liége, was deposed in 1274, for having 65 natural children.

Solomon possessed 700 wives and 300 concubines ; Herod the Great, at a later date, contented himself with 9 wives. Polygamy has been the custom of India, Persia, China, Turkey, Arabia, most parts of Africa, Peru and Mexico. Still, we find that where monogamy is optional it is often preferred, as in China, and amongst the Kandyans, who at one time were "perfectly scandalised at the barbarism of living with only one

wife." Some travellers have declared that the wives of African aboriginal tribes approve of polygamy, and exhibit no jealousy of other women. It is deemed a great privilege to be chosen to share the husband's bed, and it is a greater honour to be lent for a few days to a guest. Most of the coloured women of South Africa are proud to have a child by a white man. Sir Samuel Baker and other European explorers relate that they were often offered the loan of a wife, or importuned by women who were enamoured of their white skin. The custom of bestowing a wife or a daughter on a visitor during his stay is a very old and common form of hospitality.

An interesting account of the life in the harem of the Sultan of Turkey was published in the "Echo," a Berlin journal, during 1896. The writer says :

"The part most interesting to foreigners is probably that which is reserved for the women—the Harem. It is divided into several courts (Dairas), each of which is ruled by a prominent member of that terrible female hierarchy which numbers no less than 1,500! The women of the Imperial Harem are divided into three classes: Rhadines, that is legitimate wives; Ikbals, or favourites, out of which the Rhadines are chosen; and Ghienzades, that is, "women who are pleasing to the eye of their lord," and who have a chance to advance to the rank of Ikbals. By law, all the women of the Sultan must enter the Harem as slaves, and the ruler of Turkey is therefore invariably the son of a slave. The majority have been stolen or purchased very young in Circassia and Georgia. As soon as one of these women bears a child to the Sultan she becomes free and advances to the rank of a princess. Thus, Sultan Mahmud II. fell in love with a beautiful Hammanguieh or slave of the bath-chamber, who gave birth to Abdul Niedgid, and, as her son became Sultan, she rose to the highest rank, that of Valide Sultan.

Every orthodox Mussulman should have four Rhadines, and so, of course, the Sultan has them. The first is called the Bah Rhadine, the second Skindgi Rhadine, the third Artame Rhadine, and the fourth Rutshuk Rhadine. Though they have precedence according to their number, their households are exactly alike. They stand, however, under a common mistress, the Valide Sultan, or mother of the Sultan, to whom as much deference is shown as to the Sultan himself. If she dies, her place is taken by the Sultan's wet-nurse, and in turn by the Hasuada Usda, or housekeeper of the Sultan."

"There are several Christians among the women of the Sultan, and they are not even asked to renounce their faith. Jewesses, however, cannot become members of the Harem. Each daughter or sister of the Sultan adopts the title as family name, being called Lleia Sultan, Fatma Sultan, etc. If she marries a commoner, she retains her title, and her husband owes such a deference to her that he may not even sit down in her presence without her permission.

"All the women of the Harem wear European dresses, made in Paris or Vienna after the latest fashions. Only when they appear before the Valide they dress in orthodox Turkish style. They enjoy a great deal of freedom. As long as they are properly veiled, they may visit, go to the bazaar, and take walks as they please. In the palace itself there are lovely gardens and a theatre for their own special amusement. The watering places of Asia Minor and of Turkey in Europe are alive with the Sultan's ladies, but in such places they never walk, always using carriages.

"The Sultan himself leads a very regular life. He rises at 6 a.m. and works with his secretaries until 12 o'clock, when he breaks his fast. Then he takes a ride or a sail, and afterwards he gives audience. He dines at 8 p.m., generally alone, though occasionally an ambassador is invited. In the evening he plays with his children. His dress is generally a plain, black frock-coat. Only on special occasions does he appear in an embroidered uniform. The President of the United States could not receive guests in a more simple manner than does the "king-of kings." He allows his visitors to sit beside him on the sofa, and lights a cigarette. Curiously enough, he may not speak any other language with his visitors than Turkish or Arabic, and although he talks the best of French, etiquette compels him to make use of an interpreter."

Eastern polygamy has many evils, for though the women of the harem and the zenana often express content with the institution, and enter gladly upon this life of seclusion, mute submission, and monotony, its effect upon the feminine character is deplorable. A Muhammadan woman is instructed that she has nothing to do with love ; all that is demanded of her is complete obedience to a husband. Mrs. Reichardt states that a Moslem of Damascus, high in society, "married a young girl of ten, and, after she had borne him two sons, he drove her almost mad with such cruelty and unkindness that she escaped, and went back to her father. Her husband sent for her to

return, and, as she was hidden out of his sight, he wrung the necks of both his sons, and sent their bodies to his wife to show her what he had in store for her. The young mother, not yet twenty, died in a few days."*

The inmate of the Eastern seraglio is a slave, the mere instrument of fastidious sexual passion. She is often in a state of more than childish ignorance, and in countries where women are thus isolated and restricted there can be no hope of the intellectual and social advancement of the sex. The ideal of true companionship of men and women is impossible; the woman is a wretched dependent, her owner regards her as a chattel and a convenience. Amongst a thousand women married to one man, there can be no possibility of normal gratification of sexual desire, and the exercise of the office of motherhood for all; and hundreds are compelled to lead a life of suppression. The result is a development of perverted passion, and Lesbianism and other forms of abnormal sexuality are common in every harem. It is a miserable picture of the degradation of women, and no less miserable because many of the victims are satisfied with their condition of slavery.

Lady Mary Wortley Montague, describing the customs of Adrianople, writes:

"I went to the bagnio about ten o'clock; it was already full of women. I was in my travelling habit, which is a riding dress, and certainly appeared very extraordinary to them; yet there was not one of them that showed the least surprise or impertinent curiosity, but received me with all the obliging civility possible. I know no European court where ladies would have behaved themselves in so polite a manner to such a stranger. I believe there were two hundred women, and yet none of those disdainful smiles and satirical whispers that never fail in our assemblies, when anybody appears that is not dressed exactly in the fashion. . . . The first sofas were covered with cushions and rich carpets, on which sat the ladies, and on the second their slaves, behind them, but without any distinction of rank by their dress, all being in a state of nature; that is, in plain English, stark naked, without any beauty or

* "Nineteenth Century," June, 1891.

defect concealed. Yet there was not the least wanton smile or immodest gesture among them. They walked or moved with the same majestic grace which Milton describes our general mother with. There are many among them as exactly proportionate as ever any goddess was drawn by the pencil of Guido or a Titian, and most of their skin shiningly white, only adorned by their beautiful hair, divided into many tresses, hanging on their shoulders, braided, either with pearl or ribbon, perfectly representing the figures of the graces."

Yet in Western polygamy, as instituted by the Mormon community, we find great improvement upon preceding systems ; and it is not easy to deny that Mormonism has done wonders in the way of social development in North America.

"The Mormons have been devoted, industrious, temperate, heroic," writes Dr. T. L. Nichols. "Driven by a cruel persecution into the wilderness, they have made a fruitful country, and an orderly, prosperous, temperate, and, except in the matter of polygamy, a moral community ; and they boast that there is no drunkenness, and no prostitution, and therefore no pauperism or crime in Utah. So that, judged by the maxim, 'By their fruits ye shall know them,' we can scarcely avoid forming a good opinion of Mormonism. And as polygamy has been for ages an established institution among two-thirds or more of the actual subjects of our Empress Queen Victoria, and more than half of the human race, why trouble about its existence in one small territory in the centre of America?"*

Although secret polygamy is common in England, there is little probability of the custom of plurality of wives becoming overt and legal. Society blinks at the irregularity of men who live with one wife, and consort privately with two or three mistresses or lovers ; but society is horror struck if one proposes that men should be permitted to openly marry more than one woman. Nevertheless, it has been suggested that bigamy or polygamy would tend to lessen the difficulty of the much-

* "Marriage in all Ages and Nations," p. 70. See also Hepworth Dixon's well-known interesting account of Utah, and an article by Cyprian Cope, "A Mormon Record," in "The Free Review," September, 1896.

vexed question of the enforced female celibacy in this country. Out of the great surplus population of unmarried women, there are many who above everything crave the joy of motherhood, even when they are indifferent to the attraction of sex. It has been also urged that women's economic status would be ameliorated if rich men were allowed to wed more than one wife, and that prostitution would be diminished. But it is far more probable that free love,—mutually dissoluble unions, either of a permanent or temporary character,—and not polygamy, will eventually take the place of monogamy. The change is certain to come about before long; the social outlook is full of its portents. "Monogamy," says Karl Pearson, "is a thing of yesterday, and no unpredjudiced person (however much it may suit his own tastes) can suppose it a final form. . . Children apart, it is unbearable that church or society should in any official form interfere with lovers."

Many persons could easily point to a score of instances of clandestine polygamy among their friends, or at any rate among men whom they know; but in England the cases of a husband living in the same house with more than one woman are uncommon. In one such arrangement known to me a cultivated man cohabits with two ladies, and the three are *said* to live happily together in perfect harmony. If this man married one of the ladies, and intrigued with the other, the law would not interfere, except in divorce; but if he publicly married both wives, he would be arrested and imprisoned for bigamy.

CHAPTER VI.

FORMS OF SEX UNION—*(continued)*.

Polyandry—In India, Ceylon, ancient Sparta and Britain—Women under Polyandry—The Marriage of near kin—In Animals—In Man—Is repugnance to such unions innate or acquired?—Incestuous love in literature—Trial marriage and the custom of bundling—Child marriage—Among the Inoits—The shame of India.

POLYANDRY, or the sharing of a wife between two or more husbands, may be termed the feminine form of polygamy. The custom is not so frequent as polygamy. It is often the resource of the poor in countries where the rich absorb numbers of women into their establishments. Among the Nairs of Malabar "each woman is the wife of several men, each of whom has in his turn several mistresses." In several parts of India and Ceylon polyandry is commoner than polygamy. Strabo found the practice in Arabia; Xenophon relates that it was common among the poor of Sparta, and Cæsar discovered the custom in Britain.

Dr. Isaac Taylor states that the Aryans emerged early from the polyandrous stage.* The usual form of this marriage among the Nairs is adelphic polyandry, several brothers being united to one woman, and the same matrimonial arrangement was known in Arabia and the Canary Islands. Polyandry has its advantages. "A loutish or brutal husband is unknown in polyandrous countries," writes Reclus. Certainly the system seems better for women than eastern polygamy, as the wife does not suffer an extinction of her individuality and become one of a crowd of women. She is in a sense in the position of the potentate who owns a harem, for she has sometimes ten or twelve husbands in her train.

* "The Origin of the Aryans," p. 184.

The Todas of the Neilgherries are polyandrists. Sometimes a group of brothers marry a group of sisters. "The eldest son made his choice, took the girl who suited him. As the younger brothers attained their majority, they acquired conjugal rights, became jointly reponsible for the complete payment of the sum agreed upon with the father-in-law. The housewife, literally divided into shares, lived for a month with each of the shareholders in turn."* We have instances of polyandry among the Iroquois Indians ; and in the Marquesas women have two spouses, one older than herself, the other her junior.

Darwin, as well as MacLennan, believed that female infanticide led to polyandry, women being rendered scarce by the practice. Sir John Lubbock and Morgan, have criticised the view that child killing was almost universal at one stage in human history, and Edward Westermarck characterises as groundless the suggestion of MacLennan "that in all, or nearly all, the primitive hordes there was a want of balance between the sexes, the men being in the majority on account of female infanticide."

THE MARRIAGE OF NEAR KIN.

In a note to the third chapter of the "History of the Conquest of Peru," Prescott, referring to the Inca's right to marry his sister, writes : "This practice, so revolting to our feelings, that it might well be deemed to violate the law of nature, must not, however, be regarded as altogether peculiar to the Incas, since it was countenanced by some of the most polished nations of antiquity." But, we may ask, is it true that Nature forbids and disapproves of in-and-in breeding ? Rabbits at Porto Santo and goats of Juan Fernandez have descended from a single pair of each species, and they are vigorous and prolific.† Where is Nature's ban in these instances ? Mr. A. H. Huth, in his written researches concern-

* Reclus, "Primitive Folk," p. 196.

† Alfred Russel Wallace, "Darwinism," p. 161.

ing "The Marriage of Near Kin," denies that interbreeding is *per se* harmful to the stock, the injury only arising from the tendency of such breeding to perpetuate hereditary taints. The judicious intermarriage of human beings seems to be without danger or deterioration, though such unions, like other marriages, when haphazard, are calculated to effect degeneration.*

Human beings of all countries have, with certain exceptions, repugnance for sexual union with near relatives. Yet the Chippewyans sometimes marry their mothers, sisters, and daughters; and incest is far from uncommon among many tribes. It was practised by the Arabs; the marriages of mothers and sons were not infrequent. In Persia and ancient Parthia it was common; also among the Calmuck Tartars. Strabo asserts that maternal incest was not unknown in Ireland, and that relatives even indulged in intercourse in public. Physcon married his brother's queen, divorced her, and united with her daughter by his brother. Vortigern, a king of South Britain, married his own daughter in A.D. 446. Maria, queen of Portugal, married her uncle in 1760, and the son of this union married his aunt, the Princess Mary, in 1777.† These and many other instances that could be cited appear to distinctly disprove the notion that detestation of incest is inherent in human nature.

Edward Westermarck, with his usual precision and care in the collation of facts, concludes that the "aversion to sexual intercourse between persons living very closely together from early youth" is an instinct "acquired through spontaneous variations intensified by natural selection." He says: "There are

* Dr. Andrew Wilson, in "Health," Nov. 23rd, 1888, says: "The balance of evidence would appear to be in favour of the conclusion that where a close scrutiny fails to discover any veritable weakness, neurotic or otherwise, consanguineous marriage *per se* is not necessarily a thing to be prohibited."

† The Persian magi, when consulted by a king who wished to marry his daughter, said: "We can find no law in Persia to authorise a man to marry his own daughter, but our laws authorise a king to do whatever he pleases."

instincts just as complicated as this feeling, which, in fact, only implies that disgust is associated with the idea of sexual intercourse between persons who have lived in a long continued intimate relationship from a period of life at which the action of desire is naturally out of the question. This association is no matter of course, and certainly cannot be explained by the mere liking for novelty. It has all the characteristics of a real, powerful instinct, and bears evidently a close resemblance to the aversion to sexual intercourse with individuals belonging to another species."

No doubt the feeling against incest is widespread; but a considerable proportion of the inhabitants of the globe have not in past ages shared that aversion. Moreover at the present time among civilised people incest is not very rare, especially among the lowest classes in large cities, where the miserable conditions of overcrowding and the herding of the sexes in one room lead to this form of sex aberration. And in the higher classes of our community intercourse between boys and girls of the same family is not so infrequent as most parents and guardians suppose; indeed I have heard of several cases amongst brothers and sisters of twelve and a few years older, though after puberty the instances become much rarer.

Concurrently with the development of the sexual organs, and its awakening of emotion, the moral sense often begins to influence the character, and the sexual intimacy ceases through a feeling of shame. Another reason for abstaining from the gratification of the incestuous passion may be traced to the dawning of a normal love, with its restraining psychic phenomena. In by far the greater number of cases of incest in civilised countries, the intercourse is restricted to children before the age of puberty; but such intimacies undoubtedly exist between adults and children, and sometimes between adults. I have not found an instance in England of incest between a mother and a son; but I have met with two cases

of intercourse between a middle-aged unmarried aunt and a young nephew. Possibly, Westermarck somewhat over-estimates the force and extent of the repugnance to the marriage of near of kin.*

A gentleman of high moral principle and strict chastity of living has told me that in adolescence he conceived a great passion for his sister. So great was his emotion that he often trembled when in her presence; and it was only by the exercise of his utmost capacity of self-restraint that he combated the temptation to make love to her. Such passion in a young man may be a spiritualised and refined affection, but the sex feeling is not absent in such attachments. The sexual attraction of a father towards a daughter is still more abnormal in civilised communities, yet such instances are recorded.

An educated man of good social position, and hitherto unimpeachable character, was seized with an intense passion for his daughter, a girl under twenty, and eventually he seduced her. She became *enciente;* her condition was discovered by the mother, and the girl confessed her intimacy with her father. Distracted with grief, the mother left the house to seek the advice of friends, and during her absence the father went to the deep pool of a river and drowned himself. Such tragedies harrow the soul. Fortunately, they are very rare.

Incestuous love has been treated in poetry, the drama, and fiction. A story in Rosset's "Histoire Tragiques de Nostre Temps" recounts the love of a brother and sister, named Lyzaran and Doralice. The girl was married to a wealthy old man, and she fled from him with her brother to Paris, where the pair were arrested, tried, and executed. It is said that the story is true.† The passion of Giovanni and Annabella, brother and sister, is

* Reclus says that unions between brothers and sisters, and sometimes between fathers and daughter are frequent with the Aleutians. When one of these people was reproved by a traveller for such association, he replied, with surprise, "Why not? the otters do it!" ("Primitive Folk, p. 65.")

† John Ford's Plays (Mermaid Series) p. 195.

the theme of a fine tragedy by John Ford, acted at the Phœnix, in Drury Lane, about 1633.

Shelley's drama *The Cenci* was based upon the true tale of an old libertine cruelly debauching his daughter against whom he cherished a deep hatred. The unhappy girl plotted with her mother-in-law and brother to kill the monster who maltreated them, and having carried out their plan, they were discovered and put to death. Earnest entreaty for mercy was made by the people of Rome, but the Pope was obdurate. The death of Count Cenci had deprived him of a large source of revenue. Zola, in *La Terre*, incidentally deals with incest between a brother and sister of the peasantry, and in *Le Docteur Pascal* there is the case of affectionate marriage between an uncle and a niece.

TRIAL MARRIAGE AND BUNDLING.

Balzac and other writers on marriage have proposed that lovers should take each other on trial for a term before finally deciding to unite in wedlock. In many instances employers stipulate that their assistants shall serve a period of probation before being permanently engaged, and if this is deemed a necessary precaution in business relations, how much more necessary does it seem in the case of matrimony. Lovers all over the world have recognised this, and the theory has been carried into practice in Ceylon, Abyssinia, Mexico, Siberia, parts of Africa, in Borneo, Massachusetts, Afghanistan, and Wales.

Marriage in Ceylon is provisional for a fortnight; the Congo negroes permit themselves a year of trial; a Turcoman lover lives with a girl for six weeks, and at the end of the time he is at liberty to marry her or to annul the marriage, and in the Andaman Islands couples separate and seek new mates when a child is weaned. The Abyssinians cohabit for an optional period.

In Massachusetts and Wales, and, it is said, in parts of Ireland, the custom of "bundling" was kept up till the present century. The suitor for a maiden's hand was permitted to share her bed for a certain number of nights; and if the lovers were satisfied with each other they agreed to marry. If not, they were free to part, and no one thought ill of them. Dr. T. L. Nichols says that trial marriage was a common practice in a district of England some years ago; but he omits the name of the locality.* Sometimes the bundlers were clothed when they slept together, but in some cases they were undressed. Occasionally there was no attempt at intercourse, but the bundling more often resulted in amative caresses.

The so-called "sham marriages" formerly common in Russia are described by Dr. George Brandes.† A girl who felt the restraint of home life frequently lived with a lover before legal marriage, and sometimes the pair parted immediately after the ceremony. In other cases they actually married after probation. Dr. Brandes writes: "It is a fact shown by statistics that two thousand women annually, of their own accord, accompany the exiles to Siberia, frequently to hard labour. In this way, a lady of high rank, Baroness Rehbinder, some years ago went with the celebrated physician Dr. Weimar, who was implicated in the trials for the attempts at assassination."

A latter-day writer on love and marriage‡ says: "Though the recognition of anything like common pre-matrimonial sex intercourse would probably be foreign to the temper of a northern nation; yet it is open to question whether society here, in its mortal and fetishistic dread of the thing, has not by keeping the young of both sexes in ignorance and darkness and seclusion from each other, created worse ills and suffering than it has prevented, and whether it has not indeed intensified the particular evil that it dreaded rather than abated it."

* *Op. cit.* p. 65.

† "Impressions of Russia," pp. 54-55.

‡ Edward Carpenter, "Marriage," p. 37.

Secret pre-nuptial sexual intimacies are far from infrequent, and indeed in some of the rural parts of the kingdom, we may find relics of the custom of trial marriage. Many young farmers and labourers do not wait until marriage for the physical consummation of their love, but they often marry in time to legitimatise the first child. Some country lasses entice their sweethearts to intercourse as a stratagem for securing them as husbands.* It is not uncommon to hear a rustic say, "I got my girl so that I had to marry her."

In parts of Spain a bride has a right to insist upon the bridegroom proving himself sexually, and if he fails to please her, the contract is void, and she is still regarded as a virgin.

CHILD MARRIAGE.

In countries where girls commence to menstruate early, they are considered old enough to marry at an age when their sisters of temperate and cold climes are still regarded as children. Premature puberty is commoner among the female than the male sex; and there are instances of the catamenia in female children in England before the age of ten. A child has been known to have regular courses beginning a few days after birth, and continuing till the age of four at intervals of three weeks. Girls have borne children at the ages of nine, thirteen, and fourteen.

It is curious to note that in the Arctic Regions puberty is attained almost as soon as in torrid climates. "It is not at all rare," says Reclus, writing upon the Eastern Inoits, "to see little girls of ten or twelve marrying boys scarcely older."† Probably, this precocity is due to the generation of heat in the system, produced by the enormous consumption of nitrogenous food, such as flesh and blubber.

We have seen that it is not uncommon for Australian aboriginal children of from ten to fifteen to indulge in sexual

* See Thomas Hardy's "Jude the Obscure."

† *Op. cit.* p. 30.

embraces. The child marriages of India have been strongly condemned by humanitarians and physicians, and rightly, for the system is fraught with the grossest barbarity. These premature unions of little girls to adult husbands is a terrible stigma upon the Hindoos. One cannot think, and much less write, upon these horrors without a deep depression of the spirits, mingled with anger against the men, who perpetrate physical infamies upon these unhappy children, whose cry goes out to every humane heart among western people. The Indian penal code of thirty years ago provided "that a man having sexual intercourse with his own wife, with or without her consent, *she being under the age of ten years*, shall be considered guilty of the offence of *rape*, and shall be liable to transportation for life, or to rigorous or simple imprisonment for ten years."* There has since been an amelioration of the law, and the age of consummation has been raised to twelve years; but this age is too early by at least three years, and even sixteen is not a right age for the exercise of the maternal function. Mrs. Pechey Phipson, M.D., in her "Address to the Hindoos of Bombay on the subject of Child Marriage," declares that the girls of India are not so precocious in their physical development as Europeans imagine; "a Hindoo girl of fifteen is about the equal of an English child of eleven, instead of the reverse."

The appearance of the menses is regarded by the people of India as a proper indication that a girl is physically fit for marriage. But the monthly periods may, and do, begin in many instances before the attainment of puberty, and therefore the girl cannot be said to be nubile. At twelve or thirteen a Hindoo child-bride is far too immature in body and mind for the duties of matrimony. It is an act of atrocious cruelty to enforce her submission to the lusts of a mature man while the frame is unformed, the generative organs undeveloped, and the

* "A Practical View of the Age of Consent Act," Pamphlet, Calcutta, 1891.

mind in infantile ignorance and dependence. In 1890 fifty-five lady physicians petitioned the Viceroy and Governor-General of India for the enaction of a measure deferring the consummation of marriage until the wife reached the full age of fourteen. I select a few of the thirteen cases of conjugal brutality set down for the attention of the authorities.

"A. Aged nine. Day after marriage. Left *femur* dislocated, *pelvis* crushed out of shape, flesh hanging in shreds.

C. Aged nine. So completely ravished as to be almost beyond surgical repair. Her husband had two other living wives, and spoke very fine English.

F. Aged about twelve. Laceration of the *perineum*, extending through the *sphincter ani*.

I. Aged about seven. Living with husband. Died in great agony after three days."

These are facts to be published far and wide, and not hushed up with a shudder of horror, and the helpless fear that nothing can be done to shatter the religious sanction of the system. The custom of child-marriage is ancient and deep-rooted in India ; but the country is now ours, rightly or wrongly, and it is our duty to repress this flagrant cruelty.

But dare we of the western nations condemn these horrors without acknowledging our own sin in this matter ? Let us in justice not forget that child-marriage was formerly practised in humane England. Montesquieu, in his "Spirit of Laws," censures the British custom of permitting girls of seven to select a husband ; and Blackstone in his "Commentaries," Book II., Chap. V., states that, "The wife must be above nine years old at her husband's death, otherwise she shall not be endowed." An act of Elizabeth rendered connection with a consenting female child, under the age of ten, a capital crime ; but this referred only to "carnal and unlawful knowledge," and not to recognised marriage.* English lords of the manor once possessed the right of selling an infant tenant in marriage.

* Until the Report of the Commissioners of Irish Poor Inquiry, 1836, Catholic priests frequently performed the marriage ceremony for brides of twelve and thirteen.

"If the marriage of a female was delayed till she was sixteen," writes Blackstone, "this benefit was entirely lost to the lord her guardian."*

When sternly reproaching the Hindoos for their established religious right of child-marriage, let us remember with shame that thousands of English girls under the age of sixteen have ministered in prostitution to the carnal passions of their countrymen. It is not so very long since the brothels of our cities harboured numbers of children, many of whom are now plying the trade of harlotry, and luring ignorant girls to a like fate. Before the age of consent to intercourse was raised from sixteen to eighteen, our streets swarmed at night with young girl prostitutes. Let us first cleanse our own Augean stables. England is the happy hunting ground of the procuress, the pimp, the seducer, and the libertine. Our daughters, decoyed by villains of both sexes known to the police, go in hundreds at the ages of twelve and fifteen to recruit the army of Continential harlotry.

The Reddies of India have a curious form of juvenile marriage. In this case the boy and not the girl marries the senior partner. A young woman of sixteen or twenty is united to a boy of five or six ; but as boys of that age are incapable of physical love, the bride lives with an uncle or cousin. The children of this cohabitation are fathered on the celibate boy-husband, who never consummates his marriage ; for when he is old enough to exercise paternity, the wife is probably past age. He therefore acts as husband to another boy's wife. Thus the relationship is somewhat complicated.

* I am indebted to the writer of "Woman Free" (Ellis Ethelmer) for several facts concerning Oriental and British child-marriage.

CHAPTER VII.

Human Sexual Selection.

Seeming vagaries of natural choice—Spontaneity of selection—Mantegazza's "Art of Taking a Wife"—Views of phrenologists and others—Schopenhauer's theory—Difficulty of laying down rules—Love *v.* reason—Instinct as a guide—The Amative and the Cold Temperament—Intellectual attraction—Cobbett's advice on the matter—Attempts towards definite principles—Sexual difference between the love motives of men and women—Tolstoi's opinion.

A number of books and essays have been written on the art of selecting a lover, how to woo, and the way to attract the opposite sex. Most of these disquisitions are extremely shallow, and in the terms of the case they must be so. For who can determine that A. is in all respects admirably adapted to be the best wife for B., and that C. and E. were designed by nature for one another? Human sexual selection among civilised races is a baffling subject. You may be led to suppose that a certain man, with whose idiosyncrasy you imagine yourself well acquainted, will in all probability fall in love with the woman whom you have in the mind's eye as possessing the exact type of beauty and the true cast of character that appeal to your friend. Experience proves beyond refutation that such expectations are grounded upon no solid evidence. If fair men are enamoured frequently of dark women, they also often fall victims to the charms of blondes. Little women are said to admire tall men; but they do not invariably marry them. Strong men are sometimes attracted by feeble women. I know an athletic man who most admires thin, weak, chlorotic specimens of the fair sex, and a robust woman who has twice married chronic invalids.

Certain phrenologists seem to imagine that they have reduced the matter of choosing a husband or a wife to an almost exact science. Mr. R. B. D. Wells, a phrenologist,

writes as though there need be no more infelicitous unions if lovers will only study the law of harmony. Referring to the great number of failures in marriage, he says: "There are laws applicable to the selection of a life companion, which would certainly prevent such direful mistakes."* Mr. Wells endorses a passage from Dr. Cowan's "Science of a New Life," in which the author claims that phrenology is an unerring guide in selection. "Through the right application of this wonderful science, no mistake need be made in wife or husband-choosing, no risks need be run, and no doubts need be entertained, but all is made clear as the truths of which it is the exponent. Masks avail nothing—deception, hypocrisy, and untruth avail nothing under the searching analysis of the brain's soul-chamber." It would be well indeed for humanity if this science could be applied to the choice of lovers. Unfortunately (perhaps) the man in love does not ponder upon the question whether his concentrativeness will accord with his mistress's feebly-developed organ of approbativeness, and so on throughout the whole list of faculties classified by phrenology.

The lover loves; *that* he knows, but he cannot explain in precise scientific terms *why* his instinct impels him towards a particular woman. Does it not seem to be as clear as noonday that lovers must of necessity be blind or purblind? As soon as a man begins to make an anatomy of his future bride's physique, temperament, and mental and moral qualities, his ardour is perceptibly beginning to cool. Of course, in the case of an experiment in human breeding, when the ultimate purpose of the alliance is the production of a specified type, every care must be taken that the parents are naturally qualified to procreate such a child. Mantegazza is compelled to acknowledge that love is blind. In that truth lies a hundred hindrances to deliberate and judicious choice of a

* "Marriage Physiologically Considered," Chap. iv.

husband or a wife. Speaking of the devices and fascinations employed by animals to captivate mates, Mantegazza writes :

"They show the female all they have of the best, all that is most irresistible, and thus obtain the prize of victory. So do men and women. They adorn themselves, hide their defects, and make a show of their beauty; but, as the battle between them is fought on a higher plane, each one polishes up rusty virtues, invents new ones, and sends his vices or moral weaknesses to prison or into exile. . . Exceedingly few see clearly when they have the spectacles of love before their eyes, and love has, not unjustly, been painted from the remotest antiquity with his eyes bandaged. The lover is so blind, or, perhaps one would say, is so afflicted with altruism as to mistake colours, and, under such hallucination, to see virtues where there are vices, to find weakness of character agreeable, a lie a jest, and treachery a game.

The most acute spirit of observation, the most profound knowledge of the human heart, do not suffice to protect us from these seductions, which make us see the loved one through a rose-coloured glass."*

Although Schopenhauer commits blunders concerning the law of attraction, he is quite right in saying that "the final purpose of all love intrigues, be they played in sock or buskin, is really more important than all the other aims of human life;" and that Nature is careful to daze the eyes and intelligence of those she desires to unite for the reproduction of the race. For instances of Schopenhauer's precipitance in arriving at opinions on the nature of attractions between the sexes, we may regard the view that "small men have a decided inclination for large women, and *vice versa*," as a generalisation, ill-supported by the facts of experience. So with the notions that "blondes positively demand brunettes," and that "each will prefer a temperament opposed to his own." But Schopenhauer is certainly more often right than wrong in his anatomy of love. His contention that each one imagines he is exercising the choice of a partner solely in the interest of his own pleasure, while he is merely the unconscious agent of a scheme of generation, and absolutely without freedom in the matter, is the starting point of a very important and interesting

* "The Art of Taking a Wife," see Chap. v.

field of study. If it is true that we have no choice in love, that we are automata worked by methods over which we have no control whatever, it is a waste of time to posit principles and formulate rules of the art of choosing husbands and wives.

"When a man and a woman have a violent passion for one another," writes Chamfort, "it always seems to me, whatever the obstacles separating them may be, as husband, parents, etc., that the two lovers are for one another by nature, that they belong to each other by divine right, in spite of the human laws and conventions." We know that in true love the impulsion of the pair of lovers towards one another exists, and that is really almost all that we know. The especial *reasons* why this man feels that life would be drear and empty without the affectionate companionship of that particular woman, evade our efforts of discovery. Let any lover ask himself what it is that renders this woman of his selection the woman out of the multitude who seems perfectly fitted to him, and he cannot answer the question definitely. The most that he can reply is that she possesses a *tout ensemble* of subtle physical and psychical graces that enchant him. Aversion to certain individuals, that spontaneous indefinite dislike to which so many persons are subject, is the antithesis to this inexplicable affinity of sex-love. Both states of feeling defy analysis.

How then, it will be reasonably asked, can we lay down laws, or even offer practical suggestions as to choice? All that we can do is little at the most. Any passion worthy the name of love brooks no counsels of discretion, and will not be swayed by considerations of the adaptation of constitutions, the health of the beloved person, social position, or worldly possessions. A love that can be killed in the green leaf by the white frost of friendly intervention, by slur upon a lover, or by dread of sharing privations, is not a deep sentiment of the heart. Doubtless such things destroy a number of spurious half-hearted attachments both before and after marriage. But at the

stage of elective ardour, true love is possessed of boundless faith, and the certain assurance of its intensity. Love thinks no evil, and is ready to forgive offences should they arise again and again. Such love does not and cannot "listen to reason;" the warnings of parents and friends are received with deaf ears, and the probability of the loved one's defection is rejected with angry scorn. Fortunately, or unfortunately, for humanity,—for it is hard to decide whether this confidence works in the main for good or ill—the passion of love at its vehement inceptive stage is something ten times stronger than the understanding.

I do not say that in every case a calm and reasoned affection, lacking the abandon of a romantic attraction, will prove disastrous. On the contrary, such cautious self-introspection, and a deliberate analysis of the character of the person with whom one is half in love, may result in a happy choice. Further still, the marriage of convenience, a union of a man and woman who were but very slightly drawn to one another during a half-hearted love-making, may prove fortunate when cohabitation and mutual dependence in the home-life have taught the pair the potence of a magnetism that intimate sexual association sometimes evokes.

These attractions and affinities are a mighty wonder to all of us. We find it extremely difficult to explain them in our own love-affairs. How can we advise others? Instinct must and will have play for good or ill. Love is a mystery, choice is a risk, union is an experiment. When a young man's fancy is fixed on a comely maid, what will shake it, what can expel the illusion from his mind? This is the crisis when the youth and the damsel may stand most in need of the counsels of mature wisdom. But the wiser a man is the less sanguine will be his expectation of gaining the attentive ears of the lovers. What! you will attempt to thwart the despotic destiny of Nature with your "advice," your platitudes upon the value of physiognomy,

phrenology, and physiology as determinative factors in choice, and with your shrewd headshakings concerning the probable mutability of a lively fervour?

Admitting that the proper study of mankind should be of service to one who is about to become a lover, or to one who already loves, we may broadly indicate a few attributes and physical qualities that are supposed to blend successfully with other idiosyncrasies. But this science is purely empirical and mixed up with all the elements of charlatanry. We can merely say that probably such a man will be happy if he marries a certain woman; that this woman will probably not regret uniting herself to that type of man. To show the doubtfulness of success in reducing this matter of choice to a system, take the primary question: Should the amative man marry a woman of cooler passions? Here is a point upon which physiologists disagree. Some say that in the interest of the race it is well for the excessively sexual to wed with their like, because they will probably wear themselves out and thus only reproduce limited families of that temperament. I think it was Abernethy who told an inordinately amorous young husband that his conjugal excess might be compared to ploughing up a field as soon as the seed was scattered. Excessive venery tends to infertility; Messalinas are usually barren.

Without regard to the species, but in the interest of the individual, other authorities assert that mutual misery is likely to result from the union of a passionate man with a frigid woman; and that the husband of a wife possessing vigorous receptive capacity should be correspondently virile. This, however, is not the opinion of those others who advise the amative of either sex to marry persons less passionate than themselves, in order to maintain a proper balance. We shall have occasion to consider these arguments in a chapter on amativeness. For the present the allusion to the matter is

simply made as an example of the wide difference of view upon the harmony of traits and adaptation of faculties.

Manteggazza is forced to avow that physical sympathy between man and woman is a matter of guesswork. "How can one be sure of anything without experience and knowledge? The only logical people in the world are those savages who, before giving themselves for ever, make a trial on both sides, and separate or marry, according to the result of their experience. But such moral and modest people as we are, must content ourselves with guessing; and woe to us if we make a mistake." Turn which way we will in this research, difficulties beset our steps. Contradictions meet us everywhere. As a general rule, it may be said that when a woman is reluctant and a man exacting in the exercise of genital rights, there will be disunion and infelicity, and *vice versa*. Yet in a few instances, though I believe they are very rare, an amative person may live in concord with a companion of ice. A grossly libidinous man may even prefer an utterly irresponsive woman.

Krafft-Ebing, and other sexual pathologists who have devoted close scientific study to perversions of physical passion, describe the revolting form of insanity known as Sadism. This abnormity may be termed an excessive craving for the pleasure that many men experience in the amatory initiation of exceedingly shy and resistant women; in other words it is the primitive love of pursuit and capture carried to the extreme of savage cruelty. A man affected by this morbid lust can only enjoy by the infliction of pain during intercourse; and it is well known to many who observe and reflect that mild forms of Sadism are not uncommon in married life. So that it is not strictly accurate that all lustful or even ordinarily amative men instinctively shun cold women.

And when we come to examine those attractions that appear to be mental in their origin and nature, we discover even more

obstacles in the path of inquiry. Why is the man of culture sometimes attracted to the shallow, brainless doll? Why do women of intellect sometimes mate with clowns? Heine fell in love with and married Mathilde Mirat, a bourgeois girl of sixteen, who could neither read nor write, and who did not know what is meant by a poet. Shelley lost his heart to the half-educated Harriet Westbrook. Ivan Turgenief had a happy youthful intimacy with the Avdotya Yermolayevna, a peasant maid, who could not learn to read. Schopenhauer, the sapient philosopher, who was said to be a misogynist, was dazzled by the charms of an ignorant little *danseuse*. Catherine the Great married a man of childish, fatuous mind and cruel propensities. The consul in Landor's "Siege of Ancona," says, "the wise espouse the foolish." We may add, too, that such unions often bring happiness. Experience is a series of flat contradictions of one's early presuppositions and theories.

It seems to be entirely futile to trust that any artificial "law" of sexual selection will ensure a fortunate choice. Natural instinct, the inscrutable impulsion of a man to a woman, decides the matter in a trice, and decides it, in most cases, with more unerring certainty than any intricate scheme of premeditated election. L. N. Fowler, the well-known phrenologist, prescribes that a man or a woman should not marry unless they love, and should "not love unless guided by reason and judgment."* No one will question the excellence of this formula. It has the virtue of absolute logic. But who will,—indeed, who *can*, love in strict conformity to the dictates of "reason and judgment?" It may be admirable advice that the amative should espouse the amative. But will coldness invariably repel the fervid suitor? One may most fully endorse every word of the following passage of L. N. Fowler's pamphlet; yet, at the same time, the fact remains that eager

* "Marriage," p. 43.

lovers will not stop to reflect upon the question of temperamental adaptation.

"From my extensive observations and knowledge, gained by fifteen years travel in all parts of the country, and becoming acquainted with families from various parts of the world, I have at times almost arrived at the conclusion that one-half, if not more, of all difficulties existing between husbands and wives, and premature deaths, are produced by a want of proper adaptation to each other in this organ" (amativeness).

Cobbett's quaint didactic "Advice to Young Men" contains much prudent counsel upon the subject of choosing a wife. The bachelor youth is earnestly urged not to marry a maiden who lacks the virtues, habits, and quality of Chastity, Sobriety, Industry, Frugality, Cleanliness, Knowledge of Domestic Affairs, Good Temper, and Beauty. What a splendid catalogue! Let the young man seek this paragon, and finding her, thank the fates for the rest of his life during every waking hour. This is an instance of how Cobbett advises the lover to determine whether a girl is industrious:

"How is the purblind lover especially to be able to ascertain whether she, whose smiles, and dimples, and bewitching lips have half bereft him of his senses, how is he to be able to judge, from anything that he can see, whether the beloved object will be industrious or lazy? Why, it is very difficult; it is a matter that reason has very little to do with; but there are, nevertheless, certain outward and visible signs, from which a man, not wholly deprived of the use of his reason, may form a pretty accurate judgment as to this matter. It was a story in Philadelphia, some years ago, that a young man, who was courting one of three sisters, happened to be on a visit to her when all the three were present, and when one said to the others, "I *wonder* where *our* needle is." Upon which he withdrew, as soon as was consistent with the rules of politeness, resolved never to think more of a girl who possessed a needle only in partnership, and who, it appeared, was not too well informed where even that share was deposited."*

Undoubtedly this young man was an estimable example of shrewd insight and forethought; but the question at once arises: Was he in love? In my opinion such deliberate reflection upon the probability of domestic calamity fore-

* "Advice to Young Men," p. 85.

shadowed by this incident of the lost needle is utterly incompatible with any true fervour of love. His resolve "never to think more of a girl who possessed a needle only in partnership" seems to me a fine stroke of luck for the young woman. This priggish, hypercritical, calculating lover (save the mark!) was of the stuff that makes marital martinets and domestic terrors.

It is most curious to notice the calm, optimistic assurance wherewith certain reformers essay to establish definite principles of sexual selection. Andrew Jackson Davis, the author of twenty-seven volumes on the "Harmonial Philosophy," has written a strange, mystical book on "The Genesis and Ethics of Conjugal Love," in which he asserts that "men, women, and children may practically acquire knowledge of the fundamental laws of marriage—the eternal principles of attraction and repulsion—between the sexes—by observing the facts developed through a pair of common horseshoe magnets." The magnets show that "positives mutually repel each other, because like rejects like, for the law of harmony needs a counterpart, therefore, exact opposites in sex and in temperament mutually interest, attract, and harmonise with one another." Everything is made plain; there need be no more unhappy marriages if lovers will only acquaint themselves with these "Evidences of the Conjugal Attraction." Unfortunately, laymen unschooled in the "Harmonial Philosophy," mostly agree that "exact opposites in sex and in temperament" do not in every instance "harmonise with each other."

Cold Reason is not one of Cupid's train, for when the god's winged dart pierces us we cannot be circumspect. Swift is right:

> "Discretion! thou wert ne'er a friend to Love;
> Thy chief delight is to defeat those arts,
> By which he kindles mutual flames in hearts."—

Is it not palpable that the average standpoint of inquiry

into this delusive theme of attraction between the sexes must be either the physical or the spiritual? Let it be granted that, generally speaking, men are dominated by the desire of the senses first, and secondly by the intellectual and emotional attributes of women; and that women, for the greater part, are captivated consciously by masculine strength or charm of character, while at first the physical passion may be called a sub-conscious feeling. Maternal yearning is also frequently a powerful incentive, fully conscious and manifest. The common assumption is, then, that men, from the nature of their physical constitution and training, tend to over-estimate the importance of the sensual impulse in love, while women, through their less passionate temperament and their education, tend to minimise the physical and to exalt the emotional and spiritual ideas and sentiments of sex-love. As a testimony to this view, let us take an instructive instance of the two standpoints. Mr. Thomas Hardy, in the novel of "Jude the Obscure," relates the love history of four characters from the point of view of an artist who has duly reckoned with the force of the physical attractions and passion. Mrs. Oliphant, who in this case serves us well as a representative of woman's psychological view of marriage, objects, in "Blackwood's Magazine," to Mr. Hardy's treatment of his theme, on the ground that he has made "one incident in life," the "supreme incident, always in the foreground."

Now this "one incident" is the physical relation of husband to wife, and to say that this is of secondary moment, a "mere fact" of marriage, and "one thing," is obviously an unreasoned assertion. Without this "one incident" the mating of men and women is utterly purposeless, and instead of being an insignificant matter, it is of its very essence the cause and the object of human sex-unions throughout the world. This "mere fact" is simply love, marriage, parentage and life itself, symbolised by millions of conjugal embraces during every day

throughout an æon of time. An act of such vast meaning, fraught with such serious issues, and invested with such immense power for human weal or woe is not to be set aside as a minor and perfunctory obligation of marital life.

Consciously or unconsciously impulsion to this "one incident" draws men and women to one another in the awakening of mutual love, and binds their hearts together with a strong strand when marriage unites their bodies. Granting that the impulsion may not hold them together till death, we cannot deny that it is either the perceptible or hidden source of the interest and admiration that ripens into love. Tolstoi, describing Pozdnisheff's love choice, in "The Kreutzer Sonata," makes his character declare that while he was seated by a girl during a water excursion by night, he suddenly came to the conclusion that *she was the one.* "It seemed to me, that beautiful night, that she understood all I thought and felt; and I thought and felt the most elevated things." So love begins. Great artists and students of human nature like Tolstoi are faithful to the experience of life. They do not gloze the fact that most men are first attracted by the curve of a bosom, the witchery of dark inscrutable eyes, the grace of a woman's form and all the physical charms of the sex. Cobbett saw a girl of thirteen, the daughter of a sergeant-major, and he sat with her for an hour in company with others. Before the hour had passed, he made up his mind that she was the girl for him. Was he first impressed by the girl's moral goodness and mental qualities? No, it was her body that entranced him. "That I thought her beautiful is certain," he writes, "for that I had always said should be an indispensable qualification." It was *afterwards* that Cobbett observed "marks of sobriety in conduct" in the maiden with whom he was already in love.

CHAPTER VIII.

HUMAN SEXUAL SELECTION—*(continued.)*

Transmission of traits—Influence of marriage for good and ill—Galton and Darwin on heredity—The Perfectionists—Experiments in stirpiculture—Scientific control of procreation—Sir B. W. Richardson's view—Lack of parental responsibility—Neglect of the study of human propagation—The propaganda of Mrs. Victoria W. Martin—*La Viriculture*, by G. de Molinari.

BUFFON noted that kicking horses produce foals that kick. It is now a well established fact of heredity that a tendency to crime or insanity is transmissible from the parent to offspring; and there are physiologists who maintain that judicious human sexual selection would reduce wrong-doing, disease, and deformity to a minimum. Society is continually confronted with the problem of the unfit, the issue of reckless and sinful procreation. The responsibility of parents as social beings is not recognised widely in any community; the average married pair have not the slightest conception of their duty to society and posterity in the production of sane, vigorous children. It is enough for them that they desire a family.

The irreclaimable criminal, the consumptive, the insane, the cowardly and the slothful are the offspring of a few generations of unfortunate marriage; the moral, the physically robust, the sound of intellect, the courageous and the energetic are the children of a few generations of fortunate unions. Artificial sexual selection has worked wonders in the reproduction of desirable qualities in domestic animals, in the preservation of purity of type, and in the evolution of valuable physical and mental traits. Yet, except in a few isolated instances, no control by individuals or by society has been exercised over human breeding.

At the beginning of this century a female drunkard died. Her posterity up to our time is reckoned at 834 individuals,

and the careers of a large number of the descendants have been noted by Professor Pellmann, of Bonn. 106 were born illegitimate ; 162 were beggars ; 64 were supported in institutions of mendicity ; 181 women led lives of bebauchery ; 76 were condemned on criminal charges ; and 7 were condemned for murder. Thus in sixty-five years this family cost the German government for relief of indigence, detention in prison, and charges of trials, the total sum of 6,250,060 francs. These are facts that speak for themselves.

Galton, in his researches in the transmission of characteristics, found that 31 per cent of notable men had eminent fathers ; brothers 41 per cent ; sons 48 per cent ; grandfathers 17 per cent ; uncles 18 per cent ; nephews 22 per cent ; grandsons 14 per cent. These statistics have, however, been often criticised. Still, though Galton has been accused of undue zeal for proving a case, the influence of heredity is undeniable. "What can be more wonderful," asks Darwin, "than that the minute ovule of a good milking cow will produce a male from whom a cell in union with an ovule will produce a female, and that she, when mature, will have large mammary glands yielding a good supply of milk, and even milk of a particular quality ?"

The community of Perfectionists, under the direction of J. H. Noyes, has afforded the world an example of what can be accomplished by the scientific choice of parents, and the observance of certain regulations concerning the act of reproduction. Inspired with the admirable desire to improve the human race by prudent breeding, J. H. Noyes and T. R. Noyes, M.D., induced a number of the colonists of Oneida to undertake experiments in rational human propagation. A group of individuals of both sexes were chosen for their health of body and mind, and their sincere wish to conform with all the rules of an experiment in stirpiculture. They united temporarily for the purpose of impregnation, and observed all the regula-

tions of a scientific sexual hygiene. The result of one of these experiments may be quoted from the "Health Report of Oneida City." Twenty-four women and twenty men were selected as parents, and sixteen conceptions resulted from four *séances* per month. None of the infants born from these unions were feeble, deformed, mentally deficient, or dumb. Nordhoff, who visited the community in 1875, testifies to the health of the children, and he describes the Perfectionists as greatly superior in intellect to the Shakers.

At Oneida none of the women were compelled to bear children, and there was no haphazard and reckless procreation. A woman who wished to be a mother was free to choose the man she loved, and the one who was fitted for the responsibility of paternity. Medical critics of the practice of "sedular absorption," or retention of the semen, observed by the Free Lovers, stated that such retention would be disastrous to the health, the mental balance, and the power of reproduction. But microscopical examination of the spermatic fluid of a number of the men proved that they preserved their generative faculty to the age of sixty-five and seventy, though they no longer exercised the function.

The following publications of the community of Perfectionists contain much interesting formation as to their methods and principles: "Home Talk," by J. H. Noyes; "Health Report of the Oneida Community," by T. R. Noyes; "History of American Socialisms," and "After the Strike of a Sex," by G. Noyes Miller. Mr. Noyes, the director of the colony, died in 1886.

It is impossible to forecast a system of sexual selection controlled by science. Groups of individuals, or pairs, may from time to time elect to experiment in the procreation of desirable human types; but it is very doubtful whether the mass of civilised men and women will ever order their unions solely in the interest of progeny. Schopenhauer held that

passional attraction between the sexes was the voice of Nature urging two well adapted beings to unite for the perpetuation of the genus. But a congenital criminal, a neurotic subject, or a consumptive may be passionately in love, and very anxious to exercise the parental function. Who will say that it is well for society that persons suffering from such imperfections and latent or active diseases should reproduce their traits and tendencies? Have men and women the moral right to entail a life of suffering and sickness upon their children.

Sir B. W. Richardson said that in raising horses, sheep, and flowers we take "the only natural means that is open to us to gain the required result."

"It is not until we come to the most precious specimen of all life, *man*, that we pause and practically cease to take any pains whatever. We are then so led away by sentiment that we permit the dearest interests to have the go by in order not to wound tender sensibilities; or if we do interfere it is for the sake of some much lower and baser motive than health and good vital storage. I call this bad sanitation."*

The lack of a sense of deep responsibility in parentage is undoubtedly one sign among others of our need for a science of sexualogy. I have heard parents deny any responsibility in procreation. They "let Nature take its course," and pay little or no regard to the ante-natal influences upon offspring. How many men and women honestly ask themselves the question, "Am I morally and physically worthy of parentage?" Yet the greatest care is exercised in the reproduction of toy terriers and orchids. "It is surprising," writes W. R. Greg, "how soon a want of care, or care wrongly directed leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly anyone is so ignorant as to allow his worst animals to breed."†

* "Storage of Life as a Sanitary Study," Longman's Magazine, Aug. 1888.

† Essay, "Non-Survival of the Fittest."

Does the believer in the doctrine of predestination pause before he indulges an appetite which may result in the incarnation of a soul doomed to the sufferings of the mortal life and possibly to an eternity of misery in a future state of existence? Does the pessimist who declares that it is better not to be born into this theatre of strife and sorrow refrain from calling another human being into life? Do men and women in whose brains and nervous systems lurk the germs of insanity, epilepsy, or paralysis abstain on moral principle from perpetuating these disabilities and the diseases to which they are related? Let those who contemplate marriage and parentage well weigh these words by Dr. Elam: "An acquired and habitual vice will rarely fail to leave its trace upon one or more of the offspring, either in its original form or one closely allied."

At present the science of stirpiculture or viriculture is but little studied. Many persons interested in the question of the moral and physical amelioration of the human species through judicious breeding plainly foresee the great obstacles in the way of carrying out a scheme of such vast significance. The primary hindrance to broad experimentation lies in the fact that instinct is a more powerful factor than reason in the attraction of the sexes. The woman of one's choice may be an admirable companion and wife; but it does not follow that she is necessarily possessed of the proper qualities for the reproduction of sound offspring. A woman loves a man for his moral worth, his sympathy, and his intellectual or artistic abilities, and she has a strong desire to bear him a child. Yet the man's predisposition to consumption and the woman's defective respiratory organs may be the combined causes of specific pthisis in the child of their marriage. In the same way the man who is an inveterate liar and the woman who is crafty and mean may procreate a child destined to a life of dishonesty and crime at the hour of conception.

Hitherto there has been more interest in the question of

prudent reproduction in the United States, France, and Germany, than in England. Mrs. Victoria Woodhull Martin delivered a number of lectures on the subject in America during the years 1871 and 1872, and these discourses have been published in a volume with the title of "Stirpiculture." Other essays bearing on the question by the same writer are "The Human Body the Temple of God," and "The Rapid Multiplication of the Unfit," published in 1891. Mrs. Martin is of the opinion that the State should interdict the unions of vicious, deformed, and unhealthy persons. Such inhibition would not only cut at the very root of personal liberty, but it would be almost impossible to determine who are fitted, morally and physically, for the propagation of the race. How many persons are there who enjoy perfect health of body and mind, and in whose veins there are no seeds of disease? The most stringent control would be necessary. But will men and women ever submit to such direction of their choice of mates, or obey prohibitions not to marry on the score of their vices or maladies?

The ideal is in many respects a high one. It cannot be denied that disease and crime could be greatly lessened by the general adoption of the principles of scientific reproduction. In a few generations there would be a marked improvement in the health, the morals, and the intellect of the community. There would be fewer hospitals, asylums, and prisons, and only a limited number of preachers, jurists, policemen, doctors, and poor law officials would be necessary. At some future stage of social advance we may cease to regard the ideal as an optimistic dream; but before then there must need be great progress in culture, a wide development of altruism, and the growth of an austere sense of our duty towards posterity.

The latest Continental work upon scientific procreation, is *La Viriculture*, by G. de Molinari (chief editor of the *Journal des Economistes*) published in 1897. This volume is full of

valuable suggestion based upon careful research and observation. The author treats upon the reproduction of vegetable and animal species, the agents and motives of human propagation, the need for control of reproduction, the customs and laws relating to population in primitive times and in the second period of civilisation, the early effects of liberty of procreation, the acceleration and the slackening of the movement of population among civilised peoples, the diminution of population in France, the decline of quality in the population, the applications of viriculture, and the preservation and amelioration of the quality of population. In the concluding essay of this interesting work, M. de Molinari writes that the question demands serious study and research as a new branch of political economy to be designated viriculture.

Another recently published English contribution to the subject is "A Plea for the Unborn," by Henry Smith. The author pleads that "children could and therefore should be born with a sound mind in a sound body, and that Man may become perfect by means of selection and stirpiculture, showing that multiplication of the unfit may be prevented, and a perfect man created."

CHAPTER IX.

CELIBACY.

Celibacy a phenomenon of civilisation—Ancient celibate sects—Its origin religious—Sacerdotal Chastity—St. Paul—Vices resulting from celibacy—Impeachment of the practice—Pathology of celibacy—Is Sex-love a necessity?—Effect of continence on women—Influence upon men—Social influence of the habitude—Classification of celibates—"The Unloved"—Spurious chastity—Voluntary celibacy.

BACHELORS and spinsters are the social anomalies of complex civilisations. Savages and uncultured races living in obedience to natural impulse are rarely celibate for long after the age of puberty. Prescott could find no single men among the Dacotahs, and travellers inform us that celibacy is extremely infrequent in the tribes of North America. Strict continence is even now unheard of among the Russian peasantry. There are, however, exceptions to be found amidst the less civilised, and a few barbarous, peoples. The inhabitants of the New Hebrides, the Munda Kols in Chota Nagpore, and certain of the Buddhists regard the sexual embrace as more or less impure and sinful.

"A wise man should avoid married life as if it were a burning pit of coals," says the "Dhammika-Sutta." Mexican priests of the ancient religion taught celibacy as an essential to spiritual purity; the priests of Cybele castrated themselves to remove all chance of temptation, and Origen, and others among the early Christians, performed the same operation on their own persons. Egyptians, ancient Indians, the Thracians, and the Essenes had sects of celibates. "The senseless practice of celibacy has been ranked from a remote period as a virtue," says Darwin.

What is the source of this fanatical reverence for a state that Nature detests and distinctly condemns? There is little doubt that the compulsory chastity of women, with its sequel of

voluntary celibacy among religious devotees of both sexes, developed primarily from the selfish exactions of men and the idea of property in wives. Subsequently, that which was intrinsically an outcome of fastidious sex-appetite and selfishness, was elevated into a pious virtue, a jewel in the bosom of womanhood, a badge of purity of thought and aspiration in men. At all times the priest has recognised sexual love as a powerful rival to rigid piety, a force ever at war with the spirit of renunciation of worldly pleasure, and a lure that diverts the human mind from the contemplation of the pure joy of a disembodied existence in realms above. But the instinct of love is older and more imperious and irresistible than the religious emotion ; and the priest has been forced to tolerate, to pardon, and finally to cajole and enlist the passion in the cause of piety. Marriage becomes a symbol of Christ's mystic union with His bride the Church, and there is no defilement in the nuptial bed, though the ascetic regrets that all men are not as he is, uncontaminated by carnal gratifications that distract from thoughts of the things of God and the spiritual life to come. It is inevitable. Eros conquers and reigns supreme over a host of deities. The course of Nature is not to be impeded by the paltry machinations of an insignificant few of her human creatures. Her mandate *Procreate* is thundered through the universe ; her curse is set upon those who dare to violate the law of love. We shall see how miserably all effort to thwart the most potent desire of humanity has failed.

During the days of early Roman civilisation men took wives voluntarily ; but later, when licentiousness increased, the law enforced matrimony for the purpose of raising citizens and recruiting the armies. The courtesans were sterile through excess ; the virtuous women were often forced to remain celibate and childless ; and for this reason legislation encouraged and compelled marriage. Wedded plebeians were allowed seats of honor at the theatres ; the married patricians were

granted privileges that were denied to the unmarried of their own rank. Fines were imposed upon bachelors ; and Augustus increased the amount and rewarded those who exercised paternity. Romulus had populated his republic by ordering the rape of the Sabine women ; but through the great development of prostitution, and the loss of men in warfare, the number of inhabitants decreased rapidly. Plutarch says that "it is in memory of the rape of the Sabines that the custom is retained of carrying the bride when she crosses the threshold of her husband's house, and of parting her hair with the point of a javelin." But the captured women were treated with honour. No man uttered indecencies in their presence ; the wives performed no harder labour than the spinning of wool, and they were absolved from charges before the criminal tribunal.

We know that constant celibacy was considered a disgrace to both sexes in the Roman and Hellenic civilisations* ; that sensual love was cultivated, extolled, and refined. These were the ages of poetic passion, the days of Leander and Hero, of Paris and Helen, of Ulysses and Penelope. The Hymencœos, the joyful bridal song, is sung in the street when the virgin is conducted to the arms of her lover amid dancing and festivity. Alcæus sings of a mighty heroic sex love, passionate and without grossness ; and Ovid lauds the rites of Eros in his burning "Amours." It is true that in the stage of decay in the Greek and Roman civilisations, there were perversions of the passion, and great debauchery and excesses ; but before decadence, ancient Greece and Italy had raised love from savage lust to inspiring sentiment.

The reaction against sensuality, concomitant with the growth of Christianity, was great and almost sudden, Savage asceticism succeeded uncurbed indulgence in sexual pleasures. The most beautiful and elevating love between the sexes was

* In Sparta celibacy was punished. Celibate men were forbidden to witness the sports of naked virgins, and were made to march around the market places in winter, singing a song in derision of themselves.

regarded as a deadly snare of the devil. St. Gregory tells of a priest who lay dying, attended by his wife, who had not been allowed to share his bed for forty years. "Woman begone; take away the straw, there is fire yet," gasped this fanatic with his last breath. Women infected with the craze of asceticism left their husbands; men suffering from the monomania deserted their wives. "To abstain from marriage," writes Lecky, "or in marriage to abstain from perfect union, was regarded as a proof of sanctity, and marriage was viewed in its coarsest and most degraded form. The notion of its impurity took many forms, and exercised for some centuries an extremely wide influence over the church."

St. Paul extols celibacy as a spiritualised state, teaching that it is good for a man not to touch a woman, and that the unmarried care for the things of God. "I would that all men were even as I myself," he writes to the Corinthians. "I say therefore to the unmarried and widows, it is good if they abide even as I." Marriage is tolerated, and not directly encouraged: "If they cannot contain, let them marry: for it is better to marry than to burn." But wedlock diverts the thoughts from things above; those that marry "shall have trouble in the flesh;" and the plain terms of the injunction that "they that have wives be as though they had none," leaves no doubt that St. Paul esteemed perpetual continence as a virtue of great merit. Need we wonder that many of the early Christians, in the first enthusiasm of the new faith, literally accepted this teaching of celibacy? The dicta of St. Paul could only be wilfully misconstrued by his converts.

Mr. H. C. Lea, in his valuable "History of Sacerdotal Celibacy," gives a wealth of fact and damning evidence of the gross evils arising from a state of coerced celibacy. I shall presently quote from his work.

"It is a popular illusion," writes Lecky, "which is especially common among writers who have little direct knowledge of the

middle ages, that the atrocious immorality of monasteries, in the century before the Reformation, was a new fact, and that the ages when the faith of men was undisturbed, were ages of great moral purity. In fact, it appears, from the uniform testimony of the ecclesiastical writers, that ecclesiastical immorality in the eighth and three following centuries was little if at all less outrageous than in any other period, while the Papacy, during almost the whole of the tenth century, was held by men of infamous lives."

During several centuries princes imposed a tax upon the clergy for licence to keep concubines. Lea informs us that Pope John XXIII was condemned for incest and adultery; that an abbot of Canterbury, in 1171, had seventeen illegitimate children in one village; that incest was so prevalent amongst the clergy that they were at one time forbidden to live with their mothers and sisters; that unnatural sexual practices were common in monasteries and nunneries. The works of Rabelais and Boccacio abound with stories of priestly lasciviousness. Monks and nuns constantly practised all forms of sexuality, normal and perverted. Luther, recognising the impossibility of perennial continence for the majority of men and women, declared that chastity is only possible for impotents, and that he who does not marry is an adulterer or worse.

A sect calling themselves Valesians enforced emasculation upon all followers. In the sixteenth century, Ambrosio Morales performed this operation upon himself, and even in the nineteenth century, this form of religious fanaticism exists in Europe. A number of enthusiasts in Russia, described by Nordau as "erotomaniac degenerates," began the practice in ancient days; and in spite of legal interference the sects flourished, though they became outlaws, known as the Skopsis, living in the wild regions of the Caucasus. Imprisonment, banishment to Siberia, and death have failed to suppress their zeal in self-mutilation.

About 459, Leo I, said that bishops and priests must look upon their wives as sisters.* The result of these inhibitions was the growth of a widespread system of sacerdotal concubinage; and in 952 the prelates at the Council of Ausburg, made stringent rules of continence for all priests, and ordered that all kept women should be shaved and beaten.† But the penalties were useless in checking clandestine intercourse, and monasteries and nunneries were hotbeds of sexual perversities. St. Peter Damiani, born in 988, at Ravenna, protested against the fearful corruption of the Church through enforced celibacy.‡ In an essay, written for the pope, Leo IX, Damiani boldly described the gross indecencies prevailing in the cloistered houses, and demonstrated that these evils arose from unnatural restraint.§ Writing of the character of the papal court at a later date, Lea states: "The aged prelates surpassed their younger brethren in wickedness as in years, apparently considering that age conferred upon them the license to do that from which even youthful libertines shrank; while the vilest crimes were the pastimes of pontifical ease. Juvenal and Brantôme can suggest nothing more shameless or more foul."‖

The first society of religious celibates is said to have been founded by St. Mark, and about the year 305 of the Christian era, this sect, known as Therapeutes, was augmented by a number of enthusiasts led by St. Anthony. Near this time St. Synclitica established the first convent, and the mania of chastity spread over Europe, thousands of men and women taking vows. Perpetual abstinence from sexual pleasures was enjoined upon priests; but the decree was repeatedly and frequently disobeyed, and to such an extent that Pius the Second avowed that though good reasons could be advanced in favour of a celibate clergy, there were much stronger reasons against it.

* "Lea, "History of Sacerdotal Celibacy," p. 38. † *Ibid*, p. 38.

‡ *Ibid*, p. 80. § *Ibid*, p. 196. ‖ *Ibid*, p. 357.

St. Jerome affirmed that the punishment for marriage is eternal death ; that heaven can only be gained by virginity ; and Jovinian was banished by Honorius for declaring that a husband who consummated his marriage could obtain salvation if he fulfilled the law of the gospel. At a synod at Winchester, St. Dunstan proclaimed against the marriage of priests ; and at the same city, later, a council under Lanfranc decreed that canons should be single, and that bishops should not ordain deacons who were married. Cardinal Crema, in 1125, made a heated attack at the Westminster Council against the "horrid sin of matrimony," assuring his hearers that it was an atrocious offence to rise from the side of a woman and perform sacred ordinances. It is said that the luckless cleric was that very evening caught in the arms of a woman.

Undoubtedly, priestly pseudo-celibacy gave the Church immense power over women, an influence that all spiritual fathers have exercised in every land and in every age. By means of auricular confession, the priest extorted admissions of incontinence from women, which he often used as a weapon against the penitents, forcing them by threats of exposure to comply with his carnal desires. In the petition to the Council of Trent, the laity begged that the clergy might be permitted to marry, stating : "We are afraid to trust our wives and daughters at confession with men who reckon no commerce with the sex criminal, but in wedlock."

Woman's peculiar responsiveness to spiritual sympathy has made her too often the degraded slave of the corrupt ecclesiastics, fakirs and friars of various nations. Religious fervour and mysticism is frequently very closely associated with the sexual sense ; and the hectic nun who cries out at night in her cells in a transport of bliss, imagining that she is receiving the ethereal embrace of a spiritual spouse, is either a pitiful sufferer from suppressed amativeness, or an imposter who has indulged in surreptitious pleasure while wearing a mask of

innocence and chastity. In his chapter on "The Influence of Solitude on the Imagination," Zimmerman relates one or two cases of sexual hysteria among nuns. In one convent, a sister was seized with an impulse to mew like a cat; several of the nuns could not resist her example, and frequently throughout the nunnery every woman mewed for several hours at a stretch. During the fifteenth century there was a still more curious outbreak of mania among the inmates of a German convent. "One of the nuns," says Zimmerman, "who had long been secluded from the sight of man, was seized with the strange propensity to bite all her companions; and, extraordinary as it may seem, this disposition spread until the whole house was infected with the same fury." The mania eventually extended from cloister to cloister throughout Germany, Holland, and Italy, and prevailed in every nunnery in Europe. Zimmerman also describes the licentiousness and perversions of passion arising in convents through suppression of natural emotions and desires. In the convent of Argenteuil the conduct of the sisters was so gross that the Abbot of St. Denis complained to Pope Honorius, who gave the abbot possession of the house. The prioress and the nuns were at once expelled, and a monastery was established.

While the priest has taught that celibacy is the highest, holiest state of human existence, the philosopher, the physiologist, and the poet have in their different methods combined to impeach such teaching. Love is a prime need of every normal human being, the mighty motor, the joy giver, the purifier of humanity. Sterile, stagnant celibacy is a bane. Luther, as we have seen, would not agree that constant chastity is possible to men and women of the finest nature, but only to degenerate specimens of the races, while the puritan Milton deemed the loveless life a living death. The poet's Eve, in "Paradise Lost," avows, with noble fervour and truth, that "with desire to languish without hope" is a state so insupport-

able that it were better to die by one's own hands. Physiologists and poets do not often meet on common ground; but here, in this matter of the sublime possibilities of passion, they are substantially in agreement.

THE PATHOLOGY OF CELIBACY.

Physiology, it is true, is a young science; but its triumphs of discovery are many and great. Most heartily may we concur with Dr. Furneaux Jordan, that physiology is not the foe, but the staunchest friend of poetry and the arts. "The physiologist cares for all nerve life; cares for the poet's coinage, for the philosopher's deductions, and for the infant's lesson also."* Let us learn that the physical and the spiritual in the mysterious emotion of love are inseparable and interdependent before we raise the foolish cry against the materialising tendency of the physiologist. To the earnest investigator as well as to the fervid poet, this universal passion of the human heart is beautiful, weird, and fascinating. The sight of happy wooing lovers in Maytime is no less a mighty wonder, joy, and inspiration to an observer of well-balanced intelligence and sympathy, because he knows the source and origin and purpose of the physical impulse that impels the mingling of cells.

Let us then be both poets and physiologists in our approach to an investigation of the physical and mental pathology of celibacy. It may be that some persons will object to the use of the phrase pathological in describing the phenomena of chastity. But such a term is fairly permissible when we consider that long-continued celibacy is an abnormal state, giving rise to definite maladies of body and mind. A careful examination of the subject will, I think, convince those who are not already decided, that any widespread celibacy, and especially the enforced lifelong celibacy of women, is a serious social evil and moral danger.

* "Anatomy and Physiology in Character," p. 15

Dr. Ryan, in his "Philosophy of Marriage,"* remarks :

"It is a fact that the genital function is as imperious in the human species, at a certain period of life, as the digestive, but ought to be exerted with moderation, to preserve health and pro-create new beings. It is well known that rigid continence is seldom observed about the age of puberty, and for years afterwards by the male sex, as the accumulation of the seminal fluid in its receptacles will excite the whole of the genital organs during waking and sleep, and often terminate by spontaneous and involuntary emissions. . . Natural sexual enjoyment excites and exhilarates vitality, improves the mental faculties and corporeal functions."

When we consider the great sway that the reproductive system exercises upon the mind and body there can be no doubt that Nature strongly discountenances all attempts to live at variance with the law of use. The effect which the sexual organs have upon thought and emotion is suddenly and decidedly exhibited at the age of puberty. At this critical period of human life, dormant desires and sympathies are aroused to more or less eager activity, according to the sex and temperament of the subject. A hundred fancies and sentiments, sometimes tinged with eroticism, bewilder and distract the youth and maiden. In girls the changes at this crisis are more marked than in boys ; for among other manifestations that the sexual life of the female has commenced, that of menstruation, accompanied by specific psychic and physical phenomena, is the most notable and important. Menstruation is, indeed, a continual process, influencing every part of a woman's body, and affecting her mind, emotions and morals. An Italian physician once said to a friend of mine, "Women think with the womb," an aphorism based on sound physiological evidence.

Celibacy is especially fraught with evil for women, because their sexuality is predominant throughout the puerperal life. But this truth, like some others, is not generally recognised by those whom it most concerns. "It seems to be the fact," says

* pp. 45, 46

Dr. Henry Maudsley, "that although women bear sexual excesses better than men, they suffer more than men do from the entire deprivation of sexual intercourse."

Prolonged continence in women is the cause of a long catalogue of diseases known to the gynœcologists and general practitioners of every civilised nation. Hysteria, a common nervous ailment of women—so common that most neurologists agree that few women are without some trace of it—is defined by Clouston "as the loss of the inhibitory influence exercised on the reproductive and sexual instincts of women by the higher mental and moral functions."* Though physicians disagree concerning the necessary existence of the sexual element in hysteria, many assert that the disorder is frequently the direct result of celibacy. One medical writer is emphatic in the expression of this belief. "The peculiar causes which give rise to the disease are those which excite without gratifying the sexual feelings, thus rendering these feelings and the sexual nerves morbid and irritable. This, in by far the most cases, is the cause of hysteria."† This writer supports his assertion by citing the immunity of Hindoo women from the disease, which freedom he attributes to the fact that among those people marriage is never deferred after menstruation. Dr. Ashwell declares that marriage frequently cures hysteria, and many doctors are able to confirm his testimony. According to the author of the "Elements of Social Science," hysteria "is the most widely spread of all diseases, simply because, of all the human organs, the female genital organs and sexual feelings are placed at present in the most unhealthy circumstances."

It may, however, be well to refer to later authorities on the subject, and the following statements of Mr. Havelock Ellis, in "Man and Woman," somewhat qualify the above:

"Formerly the sexual element in hysteria was somewhat exaggerated;

* Quoted by Havelock Ellis in "Man and Woman," p. 283.

† "Elements of Social Science," p. 180. Villamoy, in the *Dictionnaire des Sciences Médicales*, says: "It is assuredly true that absolute and involuntary abstinence is the most common cause of hysteria . . . Nine out of ten cases of hysteria are owing to sexual abstinence."

there is now a tendency to unduly minimise it. Sexual irritation in any crude form, or any gross disease of the sexual organs, is certainly not essential in hysteria, although many of the symptoms of hysteria can be traced back to a sexual origin. . . The mistake of supposing that there is some special connection between hysteria and the sexual organs has probably arisen from the undoubted fact that in women the organic sexual sphere is of greater extent than in men. When, therefore, the higher controlling centres are to some extent paralysed, we must expect to find all sorts of phenomena traceable to a sexual origin more prominent in women. It is not so in hysteria only, but in nearly all varieties of nervous and mental disorder."

Dr. Hegerisch says :

"The sad conviction is forced upon me as a physician that the chaste morality of women, which, though it is certainly a high virtue in our modern states, is none the less a crime against nature, not infrequently revenges itself by the cruellest forms of disease. It is as certain that the virtuous abstinence of women is no rare cause of morbid processes in the breasts, the ovaries, and the uterus, as it is childish to fear the effects of continence or of natural self-help in men. Inasmuch as these diseases do not attack vital organs, they are a greater source of torment to their unhappy victims than almost any others. The unfortunate women, mostly the best of their sex, who succeed in subduing an ardent temperament, in spite of the struggles of nature, present the saddest of all sad spectacles. The deserted girl, the early widow, pines on her solitary couch. . ." (Cited from Dr. Hegerisch, by Bebel, p. 46, "Woman.")

It is a well attested fact that the more serious forms of mental disease are often induced by involuntary continence. Out of a 100 male lunatics in France, M. Block finds that 65·72 are celibates, 5·61 are widowers, and 28·67 are married; of 100 female lunatics, 58·16 are celibates, 12·48 widows, and 29·36 married. I have given the specialist opinion of Dr. Maudsley as to the extent which women suffer in body and mind from the complete deprivation of sexual love. Epilepsy and St. Vitus's Dance are sometimes induced by chronic suppression of the menses, and such suppression is often the result of abstinence.

M. Parchappe analysed the condition, with regard to marriage, of 17,932 patients, in various asylums, and calculated that 49 per cent were single, while 40 per cent were married.

Eleven per cent were widowed . . . "At the New York asylum, during the last twenty-seven years, of 1029 admissions, 476 were single, 443 married." MM. Aubanal and Thore support M. Parchappe, and say it is evident that celibacy predisposes to insanity ("Psychological Medicine," Bucknill and Tuke, p. 88.)

Undoubtedly extreme nervous irritability, derangement of the digestive organs, hypochondria, and neurasthenia are resultants of enforced chastity. The effects of repressed sexual emotion are very definite in demented women. "Sexual hallucinations, betraying an ovarian or uterine excitement might almost be described as the characteristic feature of the insanity of old maids; the false visions of unreal indulgence being engendered probably in the same way as visions of banquets occur in the dreams of a starving person, or as visions of cooling streams to one who is perishing of thirst."*

The following instance of insanity and death as penalties of celibacy may be found in Moreau's *Psychologie Morbide:*

"A young man devoted from an early period of his life to business, and who, at the age of twenty-six, had never, though occasions were not wanting, felt any desire for those pleasures which are pursued with such mad ardour by many others, was suddenly, and without any appreciable cause, seized with a sort of amorous frenzy. He began to idolize all womankind, but, as he was careful to say, with the best intentions, and in all honour, not having even the slightest thought of physical pleasure given by the possession of them. He cherished these feelings in secret, and for several months he concealed them from everyone. His education and his station in life made this course obligatory on him. Soon there arose in his mind erotic fancies, of which he was inwardly ashamed, and against which he struggled with all his might. But so possessed was he with them that his reason was not long able to resist the assault. To mental disorder there soon were added unmistakeable signs of softening of the brain; a violent maniacal delirium then appeared, ending in death."

This sudden eruption of erotomania was the result of supressed sexual energy, and it is important to note that though

* Maudsley, "Body and Mind," pp. 85, 86.

desire was torpid for ten years of the young man's *vita sexualis*, the necessity for due exercise of the procreative function still remained imperative. Such outbreaks of love frenzy in celibates of both sexes are not of very rare occurrence. The Greeks thought erotomania was sent as a punishment for not paying the natural tribute to Venus.

Chlorosis, green-sickness, or love-fever is a common malady of female celibates, usually occurring soon after puberty. The physical symptoms are a green pallor of the countenance, poorness of appetite, absent or scanty menstruation, indigestion, palpitation of the heart, depraved appetite, and headaches. Patients complain of impairment of vision and hearing; the memory is enfeebled, and listlessness, *ennui*, and sometimes intense despondency attend the disease. Primarily chlorosis is a thin state of the blood, causing impoverishment of the whole system. Disappointment in love is a frequent excitant of the affection; passion has been aroused but not gratified, and the maiden sinks into a miserable condition of cachexia.

Such derangement of body and mind is often serious, baffling the usual remedies of change of air, purgatives, and iron tonics. But the medical man is hampered by conventions in treating this disease, and he cannot prescribe marriage as a means of cure. Marriage may be timorously suggested as the natural remedy; but it is not in the province of doctors to provide girls with suitors. A happy love is, however, the charm to banish chlorosis and many other female ailments and irregularities, which often render the virgin life one of mental and physical malaise or serious suffering.* The strong, the passionate, and sexually-vigorous are prone to the disorder if the proper amatory stimulus of the nerves is withheld through social circumstance. Most of the victims of this bane of

* Herbert Spencer ("Principles of Ethics," vol. I, p. 534) writes: "The not infrequent occurrence of hysteria and chlorosis shows that women, in whom the reproductive function bears a larger ratio to the totality of the functions than it does in men, are apt to suffer grave constitutional evils from that incompleteness of life which celibacy implies; grave evils to which there probably correspond smaller and unperceived evils in numerous cases."

See also Duncan J. Matthews' "Fecundity," etc.

virginity are unconscious of the cause of their distressing symptoms. Women in the mass have been taught that the mere thought of genital subjects is indelicate, and such morbid shrinking from the fear of being considered immodest is one of the chief causes of chronic and hopeless disorders of the uterus and ovaries. The reticence so carefully inculcated becomes a fixed habit that nothing can shake, setting up in most cases an impregnable intellectual barrier between parents and children, doctors and patients, and often between husbands and wives.

The hygiene of woman's generative organs has been so terribly neglected that very few women menstruate normally. In single women, after the twentieth year, the catamenia becomes a more or less painful and disordered process, and life is "a chapter of illness" for millions of the sex. Retention of the menses may arise from malformation ; but it is more frequently caused in celibates by deprivation of the necessary invigoration of sexual embraces. Dysmenorrhœa, or painful menstruation, is commoner among unmarried than married women ; and in those who marry late a normal amount of sexual excitement may induce menorrhagia, or profuse flow. Leucorrhœa, on the other hand, is more often a disease of matrons than of maids.

Incapacity for sexual pleasure is sometimes induced in women, as in men, by prolonged abstinence, and such acquired impotence may so entirely alter the subject's emotional being that she develops a positive aversion to marriage. It is a fundamental physiological law that every organ of the body requires an appropriate amount of exercise to preserve vigour, and any long-continued disregard of this law will cause enfeeblement, and may result in extreme local muscular atrophy. When marriage is deferred for a considerable period after nubility, it is often found that the generative parts have lost their natural tone and strength.

It is needless to point out that masturbation and other perversions of physical passion are due in the majority of cases to constant abstention from normal sexual intercourse. Tissot, in his treatise on "Onanism," states that the indifference for marriage set up by the spurious gratifications of celibates is more frequent and more marked among women than among men; "an indifference which does not only induce many to embrace a life of celibacy, but even accompanies the nuptial bed."

Although men usually exhibit stronger venereal desire than women, they are better able to resist the disorders of the celibate state. If continence affects them—as it usually does when involuntary and prolonged—the mental health of men suffers more than that of the body. There is a prevalent hypochondria among young bachelors and widowers of fervent temperament, which sometimes merges into acute melancholy. But, generally speaking, seminal discharges during sleep relieve the overloaded vessels, and such emissions, when not frequent, are regarded by some modern physicians as natural phenomena of celibacy. Still, the condition of sex-starvation, in which some few men live, gives rise to irritability, recurrent depression of spirits, lassitude, headaches, and weakening of the nervous system.

M. Lallemand, from a great experience in the treatment of spermatorrhœa, or involuntary loss of semen, affirmed that disuse as well as excess is a cause of the disease. He met with several cases among Catholic priests who practised rigid chastity. Sir Isaac Newton, who lived in strict continence, avowing that he would make to himself no necessities, is suspected by M. Lallemand to have suffered from this wasting malady; and he attributes Rousseau's despondency and intellectual vagaries to the same cause. Atrophy of the testicles and impotence are also caused by long-standing abstinence.

SOCIAL INFLUENCE OF CELIBACY.

Whitman said wisely that "all things are lacking if sex is lacking." The solidity and social health of a nation depend greatly upon the nature of the love-unions of the sexes ; and a decline in the number of marriages is usually accepted as a token of industrial and commercial depression. In a well-ordered community there should be a Jack for every Jill, and when a Jack of a suitable age finds a sweetheart who is willing, there should be no obstacles in the way of their union. But as customs of society and economic conditions become more complex, hindrances to matrimony largely increase. A number of the inhabitants of the British Isles are compelled involuntarily to lead single lives, either for many years after the dawn of the love-emotion or for the whole of their existence.

It is necessary, however, to distinguish pseudo-celibacy from true celibacy, and to differentiate compulsory from voluntary chastity. "Few men—incalculably few—are truly celibate by nature or by choice," writes W. R. Greg in his essay, "Why are Women Redundant?" We may be assured that the bulk of bachelors are celibate only in name. The men and women described as celibate may be divided into the following classes :

A. Pseudo-celibate bachelors and widowers in many thousands.

B. A small number of men, single and chaste by choice or from principle.

C. A proportion of pseudo-celibate women (not prostitutes.)

D. An immense army of absolutely virgin women who wish to marry.

E. A somewhat limited number of women who desire to remain maids.

The putative celibates of class A. may be subdivided into

(1) Those who are content with sexual commerce with harlots, and do not wish to marry ; (2) Men who resort to prostitutes as a coarse substitute for the love which they cannot, for pecuniary or other reasons, obtain in a strictly licit manner ; (3) Secret free lovers ; (4) Those who intrigue with married women.

In class B. we shall find (1) Men of natural frigidity of constitution, incapable of love ; (2) A few who are rigidly continent from moral conviction ; (3) Physical incompetents. Deformed persons and lunatics of both sexes are not included in any of these four classes.

M. Leopold Lacour, in his *Humanisme Intégral*, a remarkable book on the sex question, maintains that there will be no involuntary celibacy in the city of the future. "Love," he writes, "the right to love is the first right of women as of men. The true feminism *(Humanisme Intégral)* proclaims before all for women the liberty of her heart, and, therefore, of her person, in a dignity of ideal humanity."

In England the very natural dissatisfaction with enforced celibacy finds vent in books and magazine articles mostly written by women. Marriage, under existing conditions, is largely a "matter of arithmetic" for thousands, and at best customary matrimony does not supply an adequate solution of the problem of compulsory virginity for a great number of women. It is not surprising, then, that some daring writers advocate "marriage on lease," temporary unions, free love, and even polygamy, in order to accord women the right of conjugality and of maternity. There is, of course, no need to commiserate the lot of the voluntary celibates of either sex, who, for various reasons, physical, temperamental, social, and otherwise, elect to remain single. But the mateless who long to experience the happiness of love and parentage are greatly to be pitied. O. W. Holmes, in "The Autocrat of the

Breakfast Table," has an eloquent passage upon the secret sorrows of the unloved :

"For that great procession of the UNLOVED, who not only wear the Crown of Thorns, but must hide it under the locks of brown and gray, under the snowy cap, under the chilling turban—hide it even from themselves, perhaps never know they wear it, though it kills them—there is no depth of tenderness in my nature that pity has not sounded. Somewhere, somewhere, love is in store for them—the universe must not be allowed to fool them so cruelly. What infinite pathos in the small, half-unconscious artifices by which unattractive young persons seek to recommend themselves to the favour of those towards whom our dear sisters, the unloved, like the rest, are impelled by their God-given instincts!"

We are told that the emancipated, self-supporting women of the future, will not be in any hurry to rush into the cage of matrimony. This is in part perfectly true ; but unless the organic structure of the sex undergoes a great modification, the heart-needs and instincts will remain unchanged. To most women "all sounds of life assume one tone of love"—of affection for parents, for a husband, and for children—and there must needs be marvellous metamorphosis of organs before the majority of women cease to regard love as a necessity of existence, the very colour, music, and solace of their lives. Very little foresight is needed to decide that in the future chattel-marriage will not commend itself to women as a state of freedom and happiness. But love, instead of withering, will thrive and blossom anew when all women are emancipated.

I believe that the great majority of men, despite their polygamous tendencies, are naturally conjugal ; that they desire the society of one chosen woman in a home. And this may be proved by the fact that most turn ultimately with disgust from the life of pseudo-celibacy, and gladly undertake the responsibilities of a family. Whether they remain constant for life to the one woman is another question ; but it is certain that men, in the main, crave more lasting satisfactions in love than mere appeasement of physical passion. If it were not

so—if it could be proved that prostitution ministers to all their wants—there would be no more marriages for love, but solely for convenience. It is a mistake to suppose that the bulk of pseudo-celibate men are content with the wretched travesty of love in prostitution.

Many of them are ready to marry ; but a number of causes combine to render the possibility of early marriage extremely indefinite. The clerk earning thirty shillings a week must wait a few years longer before he can support a wife in moderate comfort. By the time he is receiving two pounds per week, he may be twenty-eight, or thirty, or even older. Few, very few, men are stoical enough to resist the temptations of the flesh during twelve years of sexual vigour.

Mr. W. R. Greg said that more men would marry young if women's standard of comfort was more modest. Several modern reformers advocate early marriage and late parentage as the solution of the social evils of celibacy and prostitution. Until love, recognised and respected by the community, is deemed one of the first rights of men and women, instead of being as it is now an unattainable luxury for tens of thousands, we shall be continually confronted by the twin social ills of prostitution and celibacy,

I have divided the women described as celibate into three classes. Class C. comprises (1) Women who live in constant clandestine association with a single lover ; (2) Women who yield to men, without fee, from the force of their passions. The number of women in both these sub-divisions is much larger than is generally supposed. In all classes of society there are women who are only virgins by repute, though the number of pseudo-celibates among women is undoubtedly much smaller than among men. The women of sub-class 1 are wives in all but name. Many have borne children without being even suspected of cohabitation ; but the majority adopt methods of preventing conception. A doctor in a small

provincial town declared to me that such irregular intimacies were the rule and not by any means the exception in his district. In sub-class 2, we have the so-called *demi-reps*, comparatively common in every town, and probably commoner in the villages than in the towns, owing to the absence of professional prostitutes in the rural parts. Most of these girls bear one child; some give birth to several children by different fathers. I have heard of a peasant-mother who said to her single daughter: "Have as many babies as you like if you can get five shillings a week for each of them."

These are facts patent to anyone who will look a little below the surface of society. This clandestine free love exists and must be reckoned with. Mere moralists will declaim. Thoughtful sociologists will ask whether the better forms of these dissoluble unions will be eventually considered as honorable and regular as monogamous marriage. "Monogamy," says Professor Karl Pearson, "is a thing of yesterday, and no unprejudiced person (however much it may suit his own tastes) can suppose it a final form. Children apart, it is unbearable that church or society should in any official form interfere with lovers."

The women of division D. are the unloved and the disappointed, the "old maids" of various ages upon whom wits of both sexes vent humour, which is often positively cruel and never perfectly kind. Let us protest most fervently against that base spirit which discerns indelicacy in the natural desire of a woman for a lover and husband. Such cant poisons social intercourse and libels womanhood. For these unsought or rejected sisters, we can but echo the sigh of pity that runs through the few lines I have quoted from O. W. Holmes. The position of these involuntary nuns is the corollary of the widespread prostitution which makes the life of spurious celibacy so easy to men. The courtesan and the stagnant virgin are the two gross anomalies of our society. It is impossible to believe

that, with the growth of social education and the equalising of the sexes, our community will permit these evils to increase. Women must lead in this movement. Men are, for the greater part, too content with the privileges which they enjoy, too apathetic to perceive the dangers of their freedom.

Among the women who are quite content to remain celibates we must rank those who take religious vows of chastity, and who in many cases nobly devote themselves to the work of succouring the afflicted. Such a life is not the highest ideal ; but the motives that induce certain women to forego all the felicities of marriage and motherhood, in order that they may engage in charity and acts of benevolence, are worthy of praise. In this class also we find those of natural frigidity of constitution, viz : those morally incapable of experiencing the happiness of sex-embraces. The idiosyncrasy of these women, who are a large and increasing number of the sex, will be examined in another part of this work.

CHAPTER X.

Romantic Love and Chivalry.

The higher love dependent on the imagination—Love in ancient Egypt—The freedom of the women of Thebes—Grecian love and marriage—Love among the Romans—Romantic passion of the Northern Nations—Were the Norsemen chaste?—The age of chivalry—Its influence upon women—Poetry of chivalry—Platonic love.

In the earlier stages of the evolution of the races of mankind, the satisfaction of the imperious sex-appetite is without delicate, spiritualised accompanying sentiments. Some of the South African tribes of the present day have no conception of love,—in the sense in which the word is used by Europeans,—and no term to express the psychic affinity between the sexes. And even in highly-developed races there are, at the present stage of advance, a number of atavistic individuals of both sexes whose "love" is a mere matter of carnal gratification, lacking in poetry, spirituality, and ennobling sentiments of the passion. A people wanting in æsthetic and poetic feeling, in imagination and some degree of culture, are not capable of experiencing romantic loves. They are not far removed in emotional development from the higher animals, whose love is a simple obedience to the prompting to couple during the periods of rut.

Very early in the histories of the ancient Egyptians, Mexicans, and Norsefolk, we find instances of lofty, poetic, sexual love. Maspéro, in his "Life in Ancient Egypt and Assyria," states that polygamy was not practised by the masses of the people of Thebes; and in the monogamic relation of the sexes in this old civilisation, we discover the higher love as it is known to-day in Europe and North America. The women of Egypt were more respected and more "emancipated" than their sisters in any other part of the world. Daughters

inherited an equal share with sons of the parental property ; wives were true mistresses of the house. In Syria the women were veiled, and repressed under severe inhibitions ; but the Egyptian wives went amongst men with uncovered faces, conversed freely with everyone, and followed their own inclinations. Through early marriage and great fecundity the women of Thebes aged prematurely ; still to the end the wife was loved and respected by the husband. Surrounded by nations that subordinated and enslaved women, the Egyptians set the first great example of sexual equality, without which the nobler love between men and women is impossible. Herodotus and other historians record that the women were equal, if not superior, in authority to the men. The queens were more honoured than the kings. It has been related that husbands were compelled by their matrimonial contracts to yield in all things to the discretion and wisdom of their wives.

Although the ancient Grecian women were partially sequestered and watched by duennas, they had far more freedom than the women of strictly polygamous countries. Still, the State regarded women as breeding material only, and the condition of the sex was low, though not degraded. Homer thought Helen, the wife of Menelaus, of little more value than the goods that were stolen with her ; and Telemachus scolded his mother in a manner which suggests that women were not treated with much consideration. But Grecian women were allowed to vote in the earlier ages ; they were equal heirs with males, and orphan girls were protected. Love, however, was not the first essential of unions for the raising of citizens, and marriage was a kind of slavery. Æschylus and Sophocles sing no pæans to romantic sex-love. The only career open to a brilliant Greek woman was that of a courtesan, for in that profession alone could the sex win the respect and homage of men. Pæderasty, which prevailed largely, also tended to degrade the status of women and to debar them from sexual association with men.

Grecian virgins could not marry without parental consent, and men had to obtain paternal permission before marriage. Heiresses had the privilege of compelling their husbands to sleep with them at least three times in a month. Dissolution of marriage by mutual consent was not uncommon. The borrowing and exchanging of wives was a recognised custom, and Lycurgus thought the system an excellent method of preventing jealousy. Children were deemed not so much the property of their parents as of the State. Still the punishment for clandestine adultery were very severe, one penalty being the deprivation of sight. Hippomenes having caught his daughter in adultery, ordered her and the lover to be yoked to a chariot till the man died. Afterwards the woman was imprisoned with the horse, and they were both starved to death.

Athenian virgins when about to marry presented offerings to Diana, and obtained leave to retire from her train. On the wedding day the house was decorated, a pestle was suspended at the door, a servant bore a sieve, and the bride carried a dish of parched barley as a sign of her willingness to attend to domestic duties. After the dances the pair were escorted to the nuptial chamber, lit with many torches. The law enjoined the division and eating of a quince as a symbol of love, and during this ceremony youths and maids sang and danced outside the door. In the morning the singers came again.

The established form of marriage in Greece was monogamy. In the time of Homer wives were bought by the services of suitors rendered to the bride's father ; but early in the history of Greece, the father paid a dowry to the husband, and this system tended to elevate the position of women by giving them more independence. We are nearing the age of ideal conjugality. Penelope waits the return of her husband through long years, while he dreams of her and the bliss of their reunion. Alcestis dies for her husband. These instances show the dawn of a romantic, spiritualised love ; but there is

as yet no suggestion of the equality of the sexes. Women live in a narrow sphere of domesticity so long as they remain virtuous. The courtesan is the free woman and the highest type of the sex. Yet the Greek wives may have been as contented as those of England in the present day. From Plutarch, at a later date, we learn that the wife rose almost to a position of equality with her husband.

On many Roman sarcophagi may be seen medallions in which a faithful husband and wife are represented with their arms thrown about each others shoulders, one in death as they had been in life. But the Roman ideal of connubial life was not much higher than that of the Greeks. Cicero, in his "Offices," refers to the social importance of marriage: "For, as it is a common natural principle among all animated beings that they have a desire to propagate their own species, the first principle of society consists in the marriage tie, the next in children, the next in a family within one roof, where everything is in common. This society gives rise to the city, and is, as it were, the nursery of the common wealth." But the formal marriages of convenience in Rome were not calculated to maintain the stability of society, and sexual vices and prostitution soon flourished throughout the nation. Usus, or unions terminable at the will of the contracting parties, certainly gave more independence to women at a later period, and it was in those associations that the beautiful instances of deep attachment were found.*

It was in the Northern nations that modern romantic love probably had its birth place. Among the stern, rude, but

* Edward Carpenter, relating reminiscences of Whitman, when he visited him in Philadelphia, relates how at the Gilchrist's house, Miss G. "wondered, with regard to the natives of India and Orientals generally, that the degradation of the women did not bring about a gradual deterioration of the whole race. 'W.: "I suppose that among the masses of the people the women (and men too) live, after all, much as they do in the West, and as they must do in all times and climes; and that the special treatment of women in the East only applies to the upper classes. The masses in every part of the globe are dominated by the necessities of Nature. Thus also among the Greeks and Romans the peasant-life must have had its races of fine women." And here he cited Juvenal, and his comparison of the effeminate lady of his time with the "stern magnificent mothers" of the early days of Rome.' ("Progressive Review," Feb. 1897.)

highly imaginative, Teutons, Tacitus found that the wife was the equal and true companion of her husband at home and abroad. Much has been written in praise of the chastity of the races of Northern Europe. The goddesses of the Norse mythology were represented as immaculate types of womanhood, and all women were deemed worthy of the highest homage. Sensual love was the passion of the South and East; the chief sensual pleasure of the North was drinking. "A crowd of beautiful virgins," says the Edda, "wait the heroes in the hall of Odin, and fill their cups as fast as they empty them." The Scandinavian women were said to be remarkably proud and brave; they were amazons maintaining strict chastity till won by valorous warriors of pure life and untarnished honour.* The men gloried in fierce combat. King Regner Lodbrog wrote an ode recounting his fights:

"We fought with swords that day, wherein I saw ten thousand of my foes rolling in the dust near a promontory of England. A dew of blood distilled from our swords; the arrows, which flew in search of the helmets, bellowed through the air. The pleasure of that day was equal to that of clasping a fair virgin in my arms."

Such are the songs that these braves sung to fair women. The women were not always merely content to listen to the recitals of prowess; they longed to witness these valiant deeds, and many ardent lovers fought in the presence of their mistresses till the ground was stained with blood. Grymer, a doughty youth of ancient Sweden, famed in arms, "who well knew how to dye his sword in the blood of his enemies, to run over the craggy mountains and to wrestle," sought the king's beautiful daughter. He pressed his suit to the maiden, who told him to make the proposal to her father. The king answered him angrily that as he had never won a single victory, he could not give him the princess to wife, but the father promised to consider the proposal if Grymer vanquished

* "It should be added that the peoples of Northern Europe, among whom the relations of the sexes seems to have been remarkably good, also exhibited in course of time, though in a less marked degree, the sexual retrogression that may go along with some kinds of social progression." Herbert Spencer, "Principles of Ethics," vol. i., p. 460.

a hero of a neighbouring kingdom. Upon hearing this, the princess provided her lover with a suit of impenetrable mail and a trustworthy sword ; and Grymer went forth, and killed his adversary and many of his retinue of warriors, receiving the maiden as the reward of his bravery. In many cases the price of a virgin's hand was paid for in blood. Fighting was the keenest joy to these Norsemen, and the women spurned a coward or a bungler with weapons.

There is no doubt that the races of the North idealised love and reverenced women ; but the notion that they were exemplary in the matter of sexual continence is ill-founded. Wake states in his "Evolution of Morality," that the "Norsemen were not very strict in sex matters, except in adultery ;" and it is difficult to believe that a people so passionate lived as a general rule in absolute continence before marriage. In Iceland chastity was enforced by a strong public opinion ; but when shame was removed from incontinency the whole population indulged in amours. It is said that in 1707 an epidemic destroyed the great number of the inhabitants of Iceland ; and in order to repopulate the country, the King of Denmark made a law that every young woman should bear six bastards, without suffering a loss of reputation. The plan succeeded beyond the monarch's hopes ; for the young women carried out the law beyond the letter, and in a few years the order was repealed, as the shame of unchastity was almost obliterated and the land was becoming over-populated. There is truth in the contention that a cold climate has an effect upon chastity. Yet we must not forget that the Esquimaux, living in a gelid temperature, are exceedingly libidinous.

Despite the high esteem in which women were held by the Northmen, the sages and poets were often ironical when writing upon the sex. The Icelandic *Hava-Mál*, or canticle of the sublime, contains these caustic apothegms :

"Praise the fineness of the day when it is ended; praise a woman

when she is buried, a sword when you have proved it, a maiden after she is married, the ice when once you have crossed it, and the liquor after it is drunk.

"Trust not to the words of a girl; neither to those which a woman utters; for their hearts have been made like the wheel that turns round; levity was put into their bosoms.

"Trust not to the ice of one day's freezing, neither to the serpent who lies asleep, nor to the caresses of her you are going to marry.

"He who would make himself beloved by a maiden must entertain her with fine discourses, and offer her engaging presents; he must also incessantly praise her beauty. It requires good sense to be a lover."

THE AGE OF CHIVALRY.

Chivalry is supposed to have begun in Europe about the year 912. A knight of the order vowed to serve God and the ladies as a champion, to speak the truth, to uphold the right, to aid the afflicted, to practise courtesy, to observe honour, and to prove himself brave. Woman was set up on a pedestal and worshipped as a goddess. The first principle of the cult was that a man should respect and serve all women for the love of one. In theory this love for all women was platonic; in practice it was otherwise. Chivalry probably elevated the status of women and refined the general manners of the age. Yet there is little doubt that the knights preferred to serve beautiful mistresses, and that unattractive women were neglected. It was a craze of the influential classes. At one of the Courts of Love it was decided that love cannot exist between husband and wife, and this decision was regarded as a precedent for forming irregular alliances. There was a recoil against the asceticism and celibacy of the Church, a reaction against the serfdom of mediæval marriage, and chivalry eventually tended to reinstate women into a high position, and to confer rights upon her which she still holds, with many more claims since added.

Edward I may be cited as an example of the influence of the chivalrous spirit of his age. His strongest outburst of vengeance was provoked by an insult to his mother; and wherever

his wife's bier had rested he erected crosses as memorials of his affection and sorrow. To the abbot of Clugny, Eleanor's friend, Edward wrote: "I loved her tenderly in her lifetime; I do not cease to love her now she is dead." Green writes of Edward I, "There was a nobleness in Edward's nature from which the baser influences of chivalry fell away. His life was pure, his piety, even when it stooped to the superstition of the time, manly and sincere, while his high sense of duty saved him from the frivolous self-indulgence of his successors."

Chivalry proved an incentive to learning among women. Latin, Greek, and even Hebrew were studied by the dames who sought an intellectual equality with their lovers. The domestic arts were neglected for poetry and philosophy. These were the days when no misogynist dared to utter a word of criticism or contempt of the fair sex. A knight who had offended a lady was deprived of his dignity and excluded from the cult. The law of the Franks provided that the man who squeezed the hand of a free woman should pay a fine, to be doubled if he caught hold of her arm, and to be increased four times if he touched her bosom. The universal reverence paid to women had in many instances an injurious influence upon their character, causing them to exact exaggerated homage from their champions, and to inflict cruel revenges upon those who had offered them insult, or even slighted them. An exacting dame of the court of chivalry often insisted that her champion should fight a man upon some fictitious charge of offence to her dignity; and thus the admirable principle of defending the weak became a mania for quarrelling, and battling in the arena. The bloodiest combats were fought at the instigation of women.

Chivalry inspired the songs of a host of poets and troubadours. Petrarch, Dante, and Michelangelo are the three great bards of the age of chivalry. Petrarch, at the age of twenty-three, retired in disgust from the vicious dissipations of the

papal court, and devoted his life to literature and imaginative love. The poet first beheld the beautiful Laura as she was going to the church of the monastery of St. Claire, and to him she seemed something more than mortal. I. Zimmerman says that Laura was then the wife of Hugues de Sade ; and until Petrarch revealed the intensity of his passion she treated him with platonic affection. But upon discovering her admirer's ardour, Laura ceased to show him kindness, and the distracted Petrarch mourned his fate in fervent lays written in the solitudes of Vaucluse. "I wish," he wrote, "that I had a heart as hard as adamant, rather than be so continually tormented by such seducing passions." Even in lonely retirement, the image of Laura was constantly before his eyes at all times and in every place. "Three times in the middle of the night, when every door was closed, she appeared to me at the feet of my bed, with a steadfast look, as if confident of the power of her charms. Fear spread a chilling dew over my limbs. My blood thrilled through my veins towards my heart. If anyone had then entered my apartment with a candle, they would have beheld me as pale as death, with every mark of terror on my face."

Petrarch's passion has been considered a sublime and spiritual love ; but it was not a completely unsensual abstraction, for the poet confesses that he was perpetually beset with voluptuous ideas until seclusion and asceticism cured the raging fever of his senses. In the end he confessed that this lifelong pursuit of an ideal had been a mistake. This spurious immaterial sex-love was morbid. Petrarch's elevated sentiment approaches bathos, and there seems to be little doubt that the lovesick poet duped himself with the idea that he was desperately in love.

There is no need here to re-tell the story of Abelard and Heloise and of Dante and Beatrix. These instances of romantic loves are matters of history. Many of the sonnets of Michelangelo were inspired by Vittoria, "a somewhat shadowy figure"

to the poet until the year 1542, when he was seventy years of age. Mr. Walter Pater, in "The Renaissance," tells us that the obdurate Vittoria stood for Michelangelo as "a type of affection, which even in disappointment, may charm and sweeten his spirit. In this effort to tranquillise and sweeten life by idealising its vehement sentiments, there were two great traditional types, either of which an Italian of the sixteenth century might have followed. There was Dante, whose little book of the *Vita Nuova* had early become a pattern of imaginative love, maintained somewhat feebly by the later followers of Petrarch. . . . In many ways no sentiment could have been less like Dante's love for Beatrice than Michelangelo's for Vittoria Colonna. Dante's comes in early youth : Beatrice is a child, with the wistful, ambiguous vision of a child, with a character still unaccentuated by the influence of outward circumstances, almost expressionless. Vittoria is a woman already weary, in advanced age, of grave intellectual qualities."

During the period of chivalry love was in many cases necessarily platonic. The lady with a train of twenty or thirty champions could not bestow her favours upon all of them, and the majority perforce contented themselves with the single kiss that sealed their vow of fidelity to the order. We have instances of the platonic idea in many parts of the world. Herder mentions a caste of Asiatics who believed, "That men after death were in the celestial regions immediately the objects of female love during the course of a thousand years ; first by tender looks, then by a balmy kiss, and afterwards by immaculate alliance."

Wieland in his youth was enamoured of a beautiful and amiable woman of Zurich. He kissed her hand for the first time four years after falling in love, declaring that the metaphysical influence of love begins with the first sigh, and subsides to a certain degree with the first kiss. There is a measure of truth in this postulate. Some natures find the

keenest rapture in anticipation. Rousseau tells of a lover who left his mistress, so that he might have the pleasure of writing to her, and Rousseau affirms that this lover had a perfect knowledge of the passion.

But philosophers from Plato downwards have not succeeded in assuring their fellowmen that the ideal of human happiness is that state of mind wherein love is subordinated to calm reason. A man's attraction towards a woman may begin in the play of sympathies and intellectual affinities; but the affection is still of the body, though neither the man nor the woman may be conscious that it is so. Chamfort said, "the philosopher who would set aside the passions resembles a chemist who would extinguish his fire."

Chivalry ultimately became a sickly craze of sentimentalism, which excited the derision of Cervantes and other writers. The gallant knights were in the minority; it was a movement of the higher classes. In time, whatever it may have been at the commencement, the cult degenerated into a system of licence. Bebel, in his book on "Women" (p. 34) says that "as a matter of fact the mutual seduction of wives was a custom strongly in vogue among the knights of the Middle Ages, much as it is in certain circles of our Bourgeoisie to-day."

CHAPTER XI.

Love Customs and Rites.

Philters—Former prevalence of the use of excitants to the passion—The nature of aphrodisiacs Scents—Anaphrodisiacs—Some love-charms—The rite of circumcision—The practice amatory—The custom among ancient Jews and Egyptians- Circumcision in warfare—Performed upon women—Hygienic and moral value of the practice—Phallicism—Antiquity of the cult and survival of phallic practises and symbols—Dionysia—Origin of the rites and introduction of the observance into Greece—The orgies—Bacchanalian mysteries in Rome—Survival of Dionysiac festivals in India and other countries.

LOVE-POTIONS AND CHARMS.

Aphrodisiac, a term to express that which excites to sexual intercourse, is derived from the Greek Aphrodite, or Venus ; and philter, a phrase for a love-potion, has a similar meaning. Lovers in all ages and in most nations have employed cunning means to arouse passion in the object of their affection. A number of drugs, scents, and dishes have been used for this purpose by both men and women. The Greeks and Romans employed the celebrated Thessalian philters, which were so powerful that they sometimes caused madness. Casonia, wife of Caligula, is said to have killed her husband by administering love-potions ; and the insanity of Lucretius is attributed to the same source. Brazilian women, who are stated to be extremely amorous, stimulate the sexual desire of men with potions which sometimes prove fatal.* Dr. Ryan,† quoting from the *Mem, de la Soc. Roy. Med.*, 1776, writes : "It is stated that the corn called sarragin, which is the aliment of the people of Sologne, excites such lechery that children of seven and eight years old have commerce together, and the women are still more salacious and very fecund."

A Greek youth, finding his sweetheart impassive and cold to his entreaties, would resort to the use of a philter concocted by

* A. M. Alexander "The History of Women," vol. i, p. 274 (Philadelphia, 1795).

† "Philosophy of Marriage."

the women of Thessaly, who were famous for their skill in this profitable industry. These aphrodisiacs were in frequent use in Greece, Italy, and Turkey, and such excitants are still employed almost everywhere in one form or another. Aromatics, essential oils, neutral salts, camphor, and cantharides were used as the ingredients of philters. The famed Venetian lozenges contained Spanish flies, or cantharides, one of the most potent of all sexual stimuli. Orientals have faith in phosphorus and opium, which, when combined, tend to intensify the delights of love. Ryan states that the genital organs of a man of eighty years of age have been excited to action with musk.* Cantharides seems to have been in most constant use, and it is probable that the potions which prove mortal, or induced delirium, were made from this drug.† This aphrodisiac is mentioned in Pope's "January and May;" "cantharides to fire the lazy blood." Shakespere refers to philters in one or two instances. Brabantio, speaking of Desdemona to Othello, says: "Thou hast practised on her with foul charms, abused her delicate youth with drugs or minerals that weaken motion."

Wine and other fermented liquors incite to love, hence the saying that "Venus will not tempt us till we yield to Bacchus." "Wine doth incite to lechery," says Shakespere. Many articles of food also stimulate the sex appetite, the more exciting being fish, especially oysters and crabs, flesh of all kinds, onions and pulse, spice and condiments. The rural custom of giving the bride a warm posset on the nuptial night, and the common practice of married couples drinking a "night-cap" together are very probably survivals of philtering.

Scents often strangely evoke the passion of love and other emotions. The odours of honeysuckle and whitethorn have

* *Op. Cit.*, p. 338.

† Darwin says ("Descent of Man," p. 577) that "in several regions the women wear charms and use love-philters to gain the affections of the men; and Mr. Brown enumerates four plants used for this purpose by the women of North-Western America."

such an effect upon some persons; and the smell of burning incense is supposed to give rise to sensual yearning in passionate religionists. When a lady scents her handkerchief with extract of violets, she is perhaps unconsciously obeying the instinct of allurement. Many fashionable *demi-mondaines* scent themselves, and it is curious to note their preference for musk, which, used internally, acts as a violent excitant of desire.

Anaphrodisiacs, or drugs to allay sexual appetite, have been used in ancient and modern times in cases of satyriasis, inordinate passion in men, and in nymphomania, the love frenzy of women. Any substance that lowers the vital vigour and depresses the nervous system, temporarily diminishes erotic desire. In modern pharmacy bromide of potassium is most frequently administered as an anaphrodisiac. It is often given to prisoners and the inmates of insane asylums who exhibit symptoms of disordered sexuality.

In ancient Greece when a man was enamoured of a woman, he scribbled her name on the wall of his house, or carved it on the bark of a tree in a public walk. The lover also laid flowers at the door of his mistress's abode, and poured offerings of wine on the threshold. If these methods of winning the woman's favour failed, the suitor made an image of wax, representing the damsel, and roasted it before a fire, hoping that as the figure became warm the heart of the person whom it represented would melt to tenderness.

Similar charms still survive in rural England. "Within living memory it was believed at Pulverbatch that the oak blooms on Midsummer Eve and the blossom withers before daylight. A maiden wishing to know her lot in marriage should spread a white cloth under the tree at night, and in the morning she will find a little dust, which is all that remains of the flower. She must place this under her pillow, and her

future husband will appear to her in her dreams."* In Gloucestershire a girl who wished to know if she would be married to her lover, "used to gather two small blue flowers on Midsummer Eve, and hang them up by the stems against a wall." At midnight she asked if she would be married to him, and if she was to be fortunate the flowers would turn and "clip close;" but if she was to be unfortunate they would wither.† On All Saints' Eve parties of girls sit up till midnight to find out which of them will be first led to the altar. They take shifts and hang them in front of a fire, and all wait in silence till the witching hour, when they repeat a charm slowly, to occupy exactly ten minutes in repetition. The first shift that moves after the formula indicates that its owner will be the first to wed.‡ This charm is used in Norfolk, Scotland, and Sussex. Some country maids consider it lucky to rub against a young bride; and there is a peculiar virtue in a piece of wedding cake under the pillow.

CIRCUMCISION.

The removal of the prepuce or foreskin from the male organ is still a common practice in almost every part of the world. It is practised by the Jews, the Mohammedans, among many West African tribes, by the Kafirs, the Christian Abysinnians, in Madagascar, in Australia, and Polynesia. In some countries women refuse to cohabit with uncircumcised men. Herbert Spencer attributes the custom to the mutilation of enemies taken in battle, the foreskins being presented as trophies to the chief. This theory is, however, criticised by Westermarck, who ventures the opinion that circumcision is of the same origin as those mutilations commonly practised by primitive people who see beauty in disfigurements and tattoo marks. According to Westermarck the custom is amatory, and he cites instances

* "Shropshire Folklore," p. 242, Georgina F. Jackson, edited by Charlotte S. Burne.
† *Ibid*, p. 242. ‡ *Ibid*, p. 176.

that prove the preference shown by women for circumcised men.

In the Bible the first mention of the rite is to be found in Genesis, chap. xvii :

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

An instance of feminine prejudice against uncircumcised lovers may be cited from Genesis xxxiv., where we read :

"And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah, their sister: And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us. But in this will we consent unto you, If you will be as we be, that every male of you be circumcised, then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people."

To win the regard of women, the Hivites consented to undergo the operation. In Exodus, chap. iv., we find a relic of the Stone Age in the use of an edged flint for circumcising ; "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said : Surely a bloody husband art thou to me."

The Egyptians practised circumcision long before the time of Abraham, and the Phenicians and Syrians borrowed the custom from Egypt.* Mr. J. M. Wheeler, who has made

* J. M. Wheeler, "Footsteps of the Past," p. 69.

careful investigation of the origin and meaning of this rite, says : "In whatever light it may be considered, whether as a symbolic sacrifice to some god, as a rite of blood covenanting, as a substitute for human sacrifice, a symbolical renunciation of the lusts of the flesh, as an aphrodisiac, as a phallic rite, or as the imposed mutilation of a subject race, the practice of circumcision is one of a class only found to arise among savages."*

Strabo and Ambrosius state that the Egyptians circumcised boys and girls ; the latter writer observes that the operation was performed in the fourteenth year of both sexes.† David bought Saul's daughter with a trophy of two hundred foreskins cut from the conquered Philistines. A similar custom of warfare prevails among the Kafirs and the women of Senegal, who amputate the entire organ of prisoners. The parts are presented to the wives and daughters, who wear them as ornaments and tokens of male prowess.

In Joshua, chap. v., it is recorded that the rite was performed twice. "At that time the Lord said unto Joshua, make thee sharp knives and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins."‡

Circumcision is one of numerous instances of the incorporation of amatory and phallic ritual with religion. At its inception the custom was probably designed to facilitate intercourse, and at a later stage the rite, being executed by the priest, magician, or "medicine man," became sacramentary and symbolic.

Various mutilations of the female pudenda, analogous to the circumcision of men, have been practised from the earliest times by savage people. Among certain South African tribes,

* *Ibid*, p. 69. † *Ibid*, p. 71. See also "Bible Studies" by same author.

‡ Abraham underwent the painful rite at the age of ninety-nine, and his son Ishmael at thirteen.

travellers have noted a peculiarity of the external genital parts of women, known as the *tablier* or natural fig leaf.* This appendage is caused by a protrusion of the *labia minora*, and when viewed from a distance, bears some resemblance to the male organ. Some writers have supposed that the *tablier* is designed as a natural protection against the admission of sand or other foreign matter into the vagina ; but it may be observed that Nature has not endowed all the female inhabitants of sandy countries with this protection. The natural fig leaf apparently serves no useful purpose ; on the contrary, it is regarded as a superfluous growth, and the Hottentot women remove the part by excision.† In Sierra Leone a portion of the *labia majora* is removed from virgins.

Many Gentiles submit their male children to the operation of circumcision, under the impression that excision of the prepuce conduces to chastity. There is however, very little evidence to prove this, though it is probable that circumcision reduces the chances of masturbation. The accumulation of glandular secretions beneath a tight prepuce often causes itching. A similar prurigo is sometimes induced in girls, through elongation of the clitoris. To cure this it is sometimes considered necessary to shorten the clitoris by amputation. There seems to be no doubt that a long prepuce, by its protection to the *glans penis*, renders the chief seat of the sexual erethism highly susceptible ; therefore the removal of the foreskin may check inordinate amative desire. Upon this supposition is based the notion that circumcision tends to chastity. The practice is becoming commoner among English families.

PHALLIC WORSHIP.

At an early stage of civilisation men invested the generative organs with solemn mystery. The connection between the

* "Types of Mankind," S. G. Morton (edited by Nott and Gliddon), p. 183.

† "The Human Species," Quatrefages, p. 369.

reproductive instinct and the sense of religious awe is very curious. One of the first of man-made deities is the god of fertilisation. Idols and symbols of the generative force of Nature are found in all ancient religions, and many of these emblems survive to this day. In the Hindu religion the symbols Linga and Yoni represent generative and productive power ; and the idol Ashera on the altar of Baal, in the grove for which Jewish women wove hangings, was typical of reproduction. Mr. J. M. Wheeler, in his "Bible Studies," states that the investigation of ancient religion "shows it often nucleated around the phenomena of generation ;" and it can be proved that certain forms of phallicism existed among the Jews until the Babylonian captivity.

In the rites and festivals of the Dionysia, which arose in Egypt, and were introduced into Greece by Melampus, 1415 B.C., the *phallos*, a representation of the male sexual organ, was borne as an emblem of procreative power. Dionysus (Bacchus) one of the chief gods of the earth in the Grecian mythology, was the son of Dione, of Semele, of Amalthea and other superhuman beings. Other myths attribute the birth of Dionysus to the descent of Zeus upon Hya, Amalthea, or Semele in the form of lightning.

"The god who gave strength and inspiration to gods and men, who combined the water and fire of heaven, the fertilising moisture, and the animating warmth in himself, whom the water-nymphs and fountain-nymphs have brought up and led, who grew up on the flowery meadow of heaven, must also give power to natural life everywhere when moisture is needed; to him belong the damp depressions, the well-watered fields; to him, the ever-young and ever-blooming god, belong the ever-green plants; and the nymphs, the Charites, must be in his train. In spring he was called on to come, in autumn there were rejoicings over the gifts he had bestowed."*

The worship of Dionysus was of Asiatic origin. Maxime Collignon says that the cult probably came by way of Thrace,

* "History of Greece," Duncker, vol. i, p. 186.

to Bœotia, and afterwards to Attica, where it attained great importance.* At first the worship was simple ; the wine-god was extolled by the peasants and owners of vineyards ; but later the rites became mystic and orgiastic. Dionysus is first portrayed in Greek art as a model of manly vigour, bearded, and with plentiful locks crowned with ivy. At a later stage the god is more effeminate. The nude marble statue of Dionysus in the Louvre represents him as somewhat feminine in form. In the train of the god were satyrs, sileni, mænads, and other mythological beings. The satyrs came first in rank. They are savage and lewd in expression ; they have horse tails and the ears of goats. The sileni are usually shown as older satyrs. Women followers of Dionysus, the Bacchantes or Mænads, are voluptuous, with tangled hair, and clad in long loose garments and fawnskins. They play on cymbals and the flute.

Terpander, the poet, celebrated Dionysus as the son of Zeus and Persephone, and wrote hymns and choruses for the revels. Arion, the successor of Terpander, further developed the worship of the god of fertility and wine. At the spring festival of Dionysus, the Anthesteria, held at Athens, the rites ended with an orgy of drunken sensuality. Plato relates that he has seen all the inhabitants of Athens drunk at these festivals. Traces of phallicism are found in the Eleusinian rites, and in the religious celebrations of the early Christians, who borrowed many sacred ordinances from Paganism, and introduced figures from the Mithraic and Dionysiac cults into their mystery plays.

Religious sexual orgies were celebrated in Rome, in imitation of the Greek festivals of Dionysus. Livy describes the Bacchanalian mysteries as extremely gross. He speaks of men and women putting an end to all modesty when deprived of their senses by drinking. Young and old of both sexes took

* "Manual of Mythology," *(trans.)* p. 234.

part in every kind of debauchery and lewdness, "no wickedness, no abomination was left unpractised." Men prophesied in a frenzy of fanaticism; women with dishevelled hair rushed through the streets with lighted torches, and all who refused to entirely abandon themselves to sensual madness were sacrificed as victims.

"If we knew nothing otherwise of the orgies of Dionysus and the Great Mother," says Elie Reclus, "we could obtain a sufficiently correct idea of them by visiting the Ghâts, the Neilgherries, and the Vindhyas."* According to missionaries some of the rites observed by the Neilgherries are too indecent to be described. The Kolarians of Bengal, and the Khonds observe strange sexual-religious customs. In Tahiti the lascivious upa-upa dance is decidedly phallic in its nature. After a feast the revels are held by the light of the moon, *Hina*, the goddess of the Tahitians. Pierre Loti has written a vivid description of these *fêtes* and orgies.

* "Primitive Folk," pp. 234-35.

CHAPTER XII.

Adultery and Divorce.

Early Divorce—Among the ancient Jews—Cruel penalities for marital infidelity—In the East—In Great Britain—Survival of punishment in England—Divorce Laws and reform.

ADULTERY.

Among the early Hebrews a man could put his wife aside for the slightest cause of offence. Women were also able to dissolve marriages if the husband was suffering from infectious disease, or for impotence proved after ten years of marriage. Separations could be obtained by wives if their husbands ill-treated them habitually, or if they refused to support them. But Weill, in *La Femme Juive*, states that it was always the husband who was reported to have obtained a divorce. The Chinese have great facility for divorce. One ground is disobedience to a husband's parents ; and women can be set aside for sterility, jealousy, talkativeness, thieving, and certain diseases. Nothwithstanding, comparatively few divorces occur in China, a fact perhaps worthy of consideration by those who oppose the extension of divorce laws in this country on the plea that facility would result in frequent separations for trivial reasons. In ancient Arabia a married woman could dismiss her partner when she chose, and the children were protected by the wife's family. The Romans divorced their wives for adultery, child poisoning, and surreptitious indulgence in wine. Still it was five hundred years before a case of divorce was heard in Rome. Herodotus relates that two kings of Sparta divorced their wives for barrenness. Among the Greeks, as among the Romans, divorce was infrequent, adultery not being regarded as a heinous offence. The modern Egyptians are permitted to put away their wives at will.

It seems to be the rule that where divorce is easy to obtain, adultery is uncommon. The Dyaks of Borneo frequently divorce their partners, and there is little infidelity amongst them. In Java separations are frequent. Madecasses can dissolve unions at pleasure.

The Mosaic law condemned adulterous couples to be stoned to death ; but as a similar penalty was incurred for picking up sticks on the Sabbath, the punishment for marital infidelity was positively mild in contrast. Ancient Egyptians were scarcely less barbarous ; they deprived the man of his genital parts, so that he could never commit the offence again, and they cut off the woman's nose in order that she might not tempt another man. Hindoos inflicted the same mutilation on male adulterers who committed rape, and set the offender on an ass to be led round the city. If a man of the lowest caste intrigued with a woman of a superior status, he was first emasculated, and then tied to a hot iron plate and burnt to death. But if a member of the higher castes committed adultery with one of the lowest, he was punished by a trifling fine. Priests were let off lightly ; they merely parted with the hair of their heads as a penalty.

These are instances of a savage spirit of retribution ; but before we censure Eastern barbarians we should remember that such atrocities were committed in England. The early Saxons burned adulteresses, and set up a gibbet over their ashes, upon which they hanged the adulterer. Edmund ordered the woman's hair to be cut off, and she was then whipped naked through the streets ; and Canute, in 1031, sliced off the noses and ears of delinquents. Cromwell, by an Act of May 14, 1650, decreed the death penalty for adultery and incest ; but it is not recorded that the law was carried into effect. In 1662 a similar law was ordained in New England by the Puritans, and both the man and the woman

were put to death. The punishment was inflicted in several instances.*

Unfaithfulness has always been judged a more serious sin in wives than in husbands. "Pope Sixtus Quintus, not content with the death of adulterers themselves, ordained that such husbands as knew their wives to be unfaithful, and did not complain to him, should be put to death also."† Socrates records that adulteresses were made to suffer the revolting ordeal of public constupration. The Spartans tore out the offenders' eyes; and Justinian gave a husband permission to kill the man who had seduced his wife, after having given him three warnings before witnesses not to converse with the woman. The old Norse folk, who are usually considered to have been exceptionally chaste, were not strict in matters of sexual irregularity before wedlock.‡ If a husband of the ancient Swedes and Danes discovered his wife in adultery, he was allowed to kill her and to castrate her lover.§

Bancroft tells us that the Apaches, though they eat raw flesh and are accused of cannibalism, are more exacting in the observance of chastity than many more civilised people. "Not that a husband cannot repudiate his wife on the faintest caprice," writes Reclus, "and even obtain payment of the price he gave for her; not that a wife cannot also leave her husband; but in such a case the man who has been cast off will consider that he has received an affront which must immediately be wiped out with blood." The injured husband rushes forth to kill somebody. It is the only way of mending his hurt pride.‖ Among some of the Tartar hordes men

* Haydn. "Dictionary of Dates," 5th ed. p. 9. † "History of Women," p. 236.

‡ Wake, "Evolution of Morals," p. 401.

§ "There is a place," says the Scandinavian "Edda," "remote from the sun, the gates of which face the north; poison rains there through a thousand openings; this place is all composed of the carcases of serpents. There run certain torrents, in which are plunged the bodies of the perjurers, assassins, and those who seduce married women. A black-winged dragon flies incessantly round, and devours the bodies of the wretched who are there imprisoned."

‖ *Op. cit.* pp. 129, 130.

formerly murdered their wives on the slightest suspicion of infidelity.

The history of adultery is a sombre study of the passion of human jealousy, abounding in instances of tortures and ruthless barbarities, inflicted for the greater part upon offending women. Love jealousy transforms men and women into fiends.* Even in our own time horrible crimes are perpetrated under the influence of this passion; and the woman who is normally gentle and humane may become morally deranged in an access of hatred against a rival.† Adultery is the theme of innumerable dramas and romances of all ages; for curiosity and interest seem to have been always aroused by the offence of marital unchastity. Many of the finest plays of the Elizabethan era, and of a much later date, are based upon intrigues and cuckolding, and in most of them infidelity is treated with levity. The novelists of France, Italy and Spain have excelled in histories of adultery; the topic is of perennial attraction in these countries, and though English writers of fiction do not often deal frankly with the subject, there are still many novels describing conjugal irregularities.

In countries where women are bought, adultery is regarded as an offence against property; and even at the present time in England we have edifying instances of aggrieved husbands receiving "damages" from a wife's lover. An Australian native kills the man who has corrupted his wife; Hottentots punish the woman with death; other African tribes torture offenders, and the Tartars used to bury adulteresses alive. In Thibet women are beaten and men fined. The ancient Teuton

* Xemes, King of Persia, loved his brother's wife, and wearied of her refusals, he transferred his desire to her daughter, who yielded to him. Amestris, his queen, having discovered the intrigue, and believing that the girl acted at the advice of her mother, devised a cruel revenge. On the king's birthday Amestris demanded the customary privilege of a favour, and asked that the woman might be delivered into her hands. She then commanded that her enemy's breasts, nose, tongue, and lips should be cut off and thrown to the dogs, and that the unfortunate woman should be compelled to see her own flesh devoured.

† A terrible story of mutilation inflicted by a woman upon her husband's paramour is related in J. Lackington's "Life," pp. 150, 151. Similar atrocities are not uncommon to-day in Southern countries.

husbands stripped adulterous wives naked, and beat them through the town. "Shaming" and "rough music" are old institutions not yet dead in the country parts of England.

"The ancient punishment—or rather public disgrace—inflicted on faithless or quarrelsome husbands and wives, and called Riding the Stang, is known in Shropshire, as in other counties, and was practised in three several cases near Shrewsbury so lately as August, 1882, November, 1883, and February, 1884. Formerly, we may suppose, the offender must have been made to mount the 'stang' or pole in person; now a 'mawkin' (or effigy) takes his place, or else a youth is carried by his companions in a chair fixed upon a ladder, shouting at intervals a doggerel verse, abusing the offender. In the above recent cases, the 'mawkin' was used. It was carried in procession round the village, to the accompaniment of 'tin-pot music,' until the dwelling of the culprit was reached. Here a halt took place, a crowd assembled, and the doggerel *acte d'accusation* was shrieked out, amid a horrible uproar of shouting, whistling, and clattering pans; until in course of time the procession moved off to some convenient spot near at hand, where a bonfire was lighted and the mawkin was burnt upon it. The getters-up of this performance expected money from the bystanders as a reward for their efforts in the cause of order."*

It would be interesting to learn how many of these highly virtuous "getters-up" of such demonstrations have been faithful to their marriage vows, and what proportion of them were chaste before wedlock.

DIVORCE.

The customs of divorce in semi-barbarous and civilised countries show that adultery is regarded from many differing moral and social standpoints. In some tribes sterility in the woman is a sufficient plea for separation; the American Indians never put away a wife who has borne sons. The Moors can divorce wives who do not bear a son. Mere incompatibility is a cause in certain nations; but in England maladapted couples are not free to contract fresh marriages if they separate. Only adultery and cruelty on the part of a husband can sever the bond for the English wife, and leave

* "Shropshire Folklore," pp. 295, 296.

her at liberty to marry again. Such is our equity. The man is released for one proven act of infidelity in the wife; the woman must prove ill-treatment before she can be freed and reinstated in matrimony. These inequalities of the law are too gross to be tolerated much longer. Greater facility of divorce is certain to demand the attention of the legislators in the near future. Dissatisfaction with the existing acts is becoming more general yearly, and probably in our children's time a further extension of the law will enable husbands and wives to disunite on the ground of incompatibility, with liberty to enter into other matrimonial relationship. There would perhaps be more divorce cases, but there would be much less misery, adultery, and deception under a system that permitted easy severance of the legal tie.

In a rude stage of society the power of divorce was in the hands of the man, who could repudiate all responsibility in a spouse at simple will. Later the law controlled divorce, but in some states the prerogative was vested in women. According to Josephus, Salome, sister of Herod the Great, was the first woman who put a husband away, and her example was a precedent for many other wives. There is no doubt that many women of our day would eagerly avail themselves of a means of reputable escape from a position of ignominy and bondage. Passages could be cited from Blackstone to show the inequity of marriage laws relating to women; but such unjust distinctions of sex are now continually discussed on platforms and in the press. Milton chafed at the indissoluble bond, and declared that marriages should be annulled for many other reasons besides the breach of religious vows. And since Milton's day many men, with less sex bias than the Puritan poet, have pleaded earnestly for equality in divorce. Godwin, Shelley, Mary Wollstonecraft, Robert Dale Owen, John Stuart Mill, and very many other social reconstructors have impeached our marriage code with great force of moral argument

and protest. Owen, as a courageous representative of early socialistic views upon marriage, wrote and lectured in favour of the permanence of sex unions, but vigorously assailed the coercive cohabitation of men and women who have ceased to love and respect each other. In one of his addresses, delivered in Manchester in 1837, he said :

"No immorality can exceed that which is sure to arise from society compelling individuals to live continually together, when they have been made, by the laws of their nature, to lose their affections for each other, and to entertain them for another object. How much dreadful misery has been inflicted upon the human race, through all past ages, from this single error! How much demoralization! How many murders! How much secret unspeakable suffering, especially to the female sex! How many evils are experienced over the world at this moment, arising from this single error of the imaginary free-will system by which men have been so long, so ignorantly, and miserably governed!"

Opposition to the modification of the Divorce Laws is likely to be stubborn among certain sections of society. The Church will employ every tactic to preserve the so-called "sanctity of wedlock." But clerical sway over the public mind is dwindling rapidly, so quickly that the loss of authority is one of the most impressive social phenomena ; and a crippled and impotent hierarchy will soon be forced to bend to the decree of that multitude which it has ruled in past ages with every method of tyranny. The majority of moral and thoughtful men and women are alive to the need of reform in our marriage laws.

CHAPTER XIII.

HETAIRISM.

Need for educated inquiry and candid statement on the question—Antiquity of prostitution and prevalence at the present time—Short Survey—Courtesans in the Grecian and Roman civilisations In the Middle Ages—Causes—Does marriage perpetuate the evil?—Poverty a prime factor How the army of prostitution is recruited The assumption of necessity—Proposed remedies Failure of suppressive action—Increase of venereal disease—The C. D. Acts—Pathology of the courtesan—Health of the class—The career—Its stages—The lower ranks.

It is deplorable that an institution which is so frequently spoken of as "the greatest of our social evils" has, in this country at anyrate, had very few historians, while comparatively very little formal and scientific investigation of its causes and influence upon the community at large has been undertaken by qualified English writers. In London alone 400,000 persons are said to be directly and indirectly connected with the traffic in women, and the annual expenditure on prostitution is estimated at £8,000,000. It is said that about seventy per cent of the population of the United Kingdom have inherited or acquired diseases that are fostered and perpetuated by our hetæræ; and that 1 man out of 5 in the army, 1 man out of 7 in the navy, and 2 out of 7 sailors in the mercantile service are yearly affected by venereal disorders. A year or two ago Sir George White, speaking to an interviewer on the *morale* of our soldiers in India, remarked: "Within the last two years, out of a total of 70,000 men, we have admitted into hospital no less than 56,000 men suffering nameless horrors. . . . There is not a general in the Army or an admiral in the Navy, there is not a doctor in the Service, or a Catholic or Anglican chaplain who will not bear testimony to the truth of what I say." One out of two patients receiving out-treatment at our general hospitals and public dispensaries is infected with one or another form of the disease.

These facts and figures, with all the suffering and moral corruption that they represent, may well give us pause. Prostitution flourishes everywhere under the eyes of the ordinary observer, under the direct observation of police, beneath the shadow of the churches, in every large and small town, and in many villages. The chief streets of London, Liverpool, and all our cities are crowded nightly with women who, while they are generally regarded as necessary members of society, are at the same time under a cruel ban, or at the best the objects of a disdainful pity. The courtesan of Christian England, though she is of the order described by St. Augustine as necessary, natural, and a part of the providential scheme of things, though she is deemed the protectress of the virtue of her chaste sisters, is nevertheless the persecuted, hunted pariah of our community, a fellow creature shunned by the immaculate caste of her sex, humiliated and degraded by many men who seek her services, treated with scanty sympathy by others, and with consideration only by the few. We have trampled her head in the dust. She is the unpardonable sinner. Her gallant consorts are forgiven, and received with warm, open arms into the bosom of respectable families. With one breath we say that she suffers for the weal of her neighbours ; in the next breath we slay her repute and execrate her calling.

What do English men and women in the bulk really think of this social infamy ? When they give any serious thought at all to the problem, they soon abandon it in despair, with the reflection that the profession of harlotry has always existed and always will exist. That prostitution has existed widely in most civilised nations in every age, and that it is not by any means the infrequent practice of surviving primitive tribes, are incontrovertible anthropological and historic facts. Yet it is equally true that such commerce between the sexes has been and is still abhorred by a few societies. The system is held in detestation by the Toungthas of India, and it is said

that it was unknown among the Maories and other aborigines till Europeans settled among them. Apologists for polygamy among the women of Utah pointed with pride to the fact that prostitution was never heard of in their community; and the American society of Perfectionists, the Omnigamists of Oneida Creek, declared that there was no case of mercenary intercourse in their associations.

The standpoint from which average English people survey this perplexing question is one of prejudice, cowardice, and ignorance. Women, even more than men, are vitally concerned in this social matter. Yet in the mass women are apparently totally incompetent to give any opinion on the subject. Writing upon the responsibility of women in regard to prostitution, Karl Pearson says:

"At present hundreds of women do not know of its existence; thousands only know of it to despise those who earn their livelihood by it; one in ten thousand has examined the causes which lead to it, has felt that degradation, if there be any, lies not in the prostitute, but in the society where it exists; not in the women of the streets, but in the thousands of women in society who are ignorant of the problem, ignore it, or fear to face it. . . Possibly an expression of woman's opinion on this point in society, and in the Press, would do much. But then it must be an educated opinion; one which recognises facts, and knows the innumerable difficulties of the problem. An appeal to chivalry, to a Christian dogma, or a Biblical text, will hardly avail. The descriptions we have of Calvin's Geneva show that Puritanic suppression is wholly idle. What form will be taken by the opinion and reasoned action of women cognizant of historical and sexualogical fact?"*

This question is indeed difficult to answer. Men are usually flippant in their attitude; some are without hope of any betterment of the conditions that cause the evil, and only the insignificant minority collate evidence, and attempt to comprehend and grapple with the great mass of obstacles that block the way. The millions of women, who through disinclination,

* "Ethics of Freethought," p. 381.

intellectual inability, and inexperience of life outside the narrow and conventional environment in which they are placed, cannot render any service to the inquiry till they are aroused to a sense of the immense importance of obtaining information upon an evil that exerts such a terribly dangerous influence upon humanity. "Rescue work" is commendable, but such effort only touches the outer fringe of prostitution. It does not profess to deal with the ever increasing economic stress that forces thousands of women to sell their bodies for a subsistence.

In France, M. Duchâtelet and M. C. J. Lecour have written exhaustively on the problem.* The principal contributions to the study in England are "Prostitution," by Dr. W. Acton; "Prostitution in London," by Dr. M. Ryan; and J. Miller's "Prostitution," published in Edinburgh about forty years ago. Of these treatises perhaps the most comprehensive is that by the first writer. There is also a work entitled "The Greatest of Our Social Evils," which was written about 1856. Since the publication of Dr. Acton's volume there has been a long lapse of neglect of the subject. With the exception of a few pamphlets and magazine articles which have appeared from time to time, no valid documents have been written in England during recent years.

SHORT GENERAL SURVEY OF PROSTITUTION.

"Hetairism," says Elie Reclus, "was born the shadow of the altar." In Egypt, in Greece, and Palestine, women consorted with men in the sacred temples. Juvenal asked, "What temple is there wherein the women have not prostituted themselves?" Herodotus, Strabo and other ancient historians refer to these practices, which still survive in many Eastern nations and among the Western Inoits.† There is a legend that Buddha was received by the chief courtesans of Vasali.

* Other works by French authors are *L'Histoire de la Prostitution*, Debray; *La Prostitution*, Yves Guyot; and *La Prostitution*, by Dr. L. Reuss.

† See "Primitive Folk," Reclus; Letourneau, "Evolution of Marriage;" and "History of European Morals," Lecky.

The bones of some prehistoric skeletons are said to have marks of syphilitic erosion; but the origin of the disease usually associated with prostitution has not been definitely determined, and it may have resulted from other causes.* There is plentiful evidence in the Old Testament that harlotry was widespread among the Jews and in the surrounding tribes.

In Greece, prostitution was a respected profession. Solon publicly visited the fashionable courtesans; and Socrates and Xenophon repaired to the house of the beautiful and cultured Aspasia, who was also loved by Pericles. The wives and daughters of the aristocratic families in Greece often accompanied the fathers and husbands on these visits to the ladies of the hetæræ. These were indeed the palmy days of prostitution. The courtesans were not regarded as mere instruments of pleasure; they were the companions, the friends, and often the cautious counsellers of men, who held their judgment in the highest respect. At Babylon and Biblis prostitution had entered with the religious rituals, and it was so in Corinth where the courtesan performed the sacred offices of a priestess.

Socrates also visited Theodota, and the brilliant Diotima. Praxiteles carved a statute of Phryne in gold, and the work stood in a place of honour in the temple of Apollo at Delphi. Apelles painted Lais, and for his skill as an artist, Alexander rewarded him with the gift of his favourite concubine. Pindar wrote odes to courtesans, and Leontium, one of the order, sat at the feet of Epicurus to imbibe his philosophy.

The Romans also treated the courtesan with respect. The institution of prostitution was not legal, but it was upheld by public opinion. Cato justified the system, and Epictetus merely advised his disciples to abstain "as far as possible" from intercourse before marriage. Cicero said: "If there be anyone who thinks that young men should be altogether

* There is reference to gonorrhœa in Leviticus, chap. 15.

restrained from the love of courtesans, he is indeed very severe. I am not prepared to deny his position ; but he differs not only from the licence of our age, but also from the customs and allowances of our ancestors. When, indeed, was this not done? When was it blamed? When was it not allowed? When was that which is now lawful not lawful?" Alexander Severus, though a suppressor of vice, allowed his governors to keep a mistress, believing that it was impossible for them to live in celibacy.

Christianity strove to restrain prostitution in Rome by the infliction of cruel penalties. Panders had molten lead poured down their throats. In seduction the man, and the woman if she consented to the act, were both put to death.* Yet St. Augustine declared that if public prostitutes were suppressed, the State would be overturned by the violence of passion.

In spite of savage punishments, the traffic of harlotry increased all over Europe. When King Ladislaus entered Vienna, in 1452, a deputation of semi-nude courtesans, veiled only in thin gauze, served as a guard of honour ; and Charles on his arrival at Bruges was met by a party of entirely naked women. Honoured guests in a town were provided with prostitutes during their stay.

In the Middle Ages prostitution was organised in Germany ; the brothels of some states belonged to the municipal authorities, or to the king, and sometimes to the church. Prostitutes used to attend the feasts of councillors. But the status of the European hetæræ has fallen to the lowest level. Karl Pearson says that the regulations concerning public women in Frankfort and Augsburg afford one of the most instructive examples of the result of allowing men alone to legislate on matters of sex. Referring to modern regulations, the author of "The Greatest of our Social Evils" writes :

"A singular contribution has been made to the Prussian census

* Lecky, "History of European Morals," vol. ii, chap. 5.

of morals by an attempt made to change the system, from one which tolerated prostitution, to one which aimed at its extinction. In one year, after the closure of the brothels in Berlin, the clandestine prostitutes, known as such to the police, increased from 700 to 1,250, and in 1850, that is, in four years from the celebrated razzia, they had increased to 8,000. They decreased rapidly (1852) on the re-establishment of tolerated or licensed brothels and public girls. Syphilitic disease and illegitimacy increased under the restrictions."

Mediæval prostitution in Europe was by no means lessened by the spread of Latin Christianity. The Papal Court grew rich on the sale of indulgences for fornication and other sins; and the enforcement of clerical celibacy fostered the evil everywhere. When the sailors of Columbus returned from the West Indies they brought syphilis with them, which spread with fearful rapidity over the continent; "all ranks of persons, from the Holy Father, Leo X, to the beggar by the roadside, contracting the shameful disease."*

CAUSES AND SUGGESTED REMEDIES.

There are several theories of the origin of prostitution. Some writers assert that it is the outcome of monogamy† and the historic survival of matriarchal licence. Whatever may have been the original source, it is now established that the chief causes are (1) the poverty of women, and (2) seduction. Karl Pearson says that the seduction of boys by prostitutes may be as much a cause of the evil as men's passion, a supposition that certainly has support in everyday fact. The female keeper of one of the fashionable brothels in Chicago told Mr. W. T. Stead that "prostitution is to her the natural result of poverty on the part of the woman and of

* Draper, "Conflict between Science and Religion," p. 269.

† "Prostitution is the legitimate offspring of marriage and its accompanying errors" (Shelley). "Artificial marriages, which are the sole cause of this crime, ought now to be made to cease" (Robert Owen, "Lectures"). "Far from making all women prostitutes contract at will, would, by reason of the pecuniary and social independence it presupposes, make prostitution impossible" (Lecture by R. Harte to the Dialectical Soc., "Laws and Customs of Marriage," 1870). "Marriage is the cause of prostitution" (Dr. Lazarus "Love *v.* Marriage.") Most of the advocates of dissoluble unions ascribe the traffic to monogamous State-controlled marriage. Mrs. Mona Caird writes, "Prostitution is as inseparable from our present marriage customs as the shadow from the substance" (*Westminster Review*). "Side by side with Christian marriage extensive prostitution in its most depraved and most depraving form has always and everywhere existed" Emil Ruedebusch, "The Old and the New Ideal.")

passion on the part of the man." Eight times out of ten when prostitutes are interrogated as to their reasons for following the trade, they answer, "I was unable to earn a living in any other way," or, "I got into trouble."

Duchâtelet proved by careful investigation that the causes of prostitution in 5,000 cases were as follows: 1,440 women had been induced to adopt the profession through want and trouble; 1,250 had no parents and no means of earning a living; 80 prostituted themselves to maintain penniless and aged parents; 1,400 were "kept women" deserted by their lovers; 400 had been seduced by soldiers, and 280 had been deserted by their sweethearts during pregnancy.

I do not agree with the common superficial view that the greater number of this unfortunate class of women pursue for gain that which they previously practised for pleasure. A certain proportion of prostitutes is made up of the extremely sensual types, who are at the same time utterly unashamed of bartering their bodies. They yielded readily to lads, in many cases before puberty, and they soon began to demand presents of money from their lovers. From this casual prostitution they passed into the regular ranks of the women of the town; and it is a fact beyond contradiction that many of these girls induce their sisters, cousins, and friends to enter a profession which is at first exciting and often very lucrative. In these instances strong sensuality, vanity, and idleness are the incentives to the life. Some women earning a pound, and even more, per week walk the streets at night in order to obtain extra money for the gratification of their love of finery. But by far the greater part who supplement their wages by prostitution are compelled to do so against their inclination. Thousands of "sweated" factory girls and sempstresses, and very many female shop assistants are so shamefully ill-paid that it is quite impossible for them to live on their wages. The wolf of Commercial Greed, whose jaws drip with human blood, subsists largely on

the prostitution of women. When avaricious and pitiless exploiters of labour are indicted with complicity in the social evil, they disclaim all moral responsibility in the matter, though they are bound to admit that their rate of wages paid to women is insufficient as a means of living. Employers of this order are culpable agents of vice, and it is upon them, and not upon their weak victims, that the indignation of society should be levelled.

In evidence during the Knowlton trial, in 1877, Dr. C. R. Drysdale said : "I am surgeon to the lock ward of a Hospital for fallen women, and I know from my own experience there that prostitution is very often brought about in consequence of overcrowding." Poverty may be defined as the main cause of the evil. The daughters of the alleys and courts are brought into contact with prostitution from their earliest days ; they see the wretched factory-drudge and the female workers in sweaters' dens toil for long hours at unhealthy ill-paid occupations. The wonder is that so many girls possess the moral strength to resist walking the streets for hire.

The abduction and luring of young girls under false pretences of providing them with honourable employment is a frequent means of recruiting the ranks of the unfortunate. Many hundreds of women following the profession in London and other great cities were once modest, simple country girls. The procuress hunts in every quarter of the kingdom for attractive victims. She is a fine lady, elegantly dressed and extremely affable ; and she easily wins the confidence of her dupes, who come into the towns to take the "situations" which the brothel-keeper has promised to find for them. They are received as guests and treated with kindness. Wine and rich dishes are set before them ; they accompany their hostess to dancing-saloons and night-clubs, and in a whirl of excitement they grow dizzy with the joys of this new life of pleasure. Gradually and insidiously, keeping well out of reach of the law,

the procuress induces the girl to accept a high fee from a patron of the house ; and in a week, or even sooner after her arrival in London, the poor dupe is ruined. If suasion and the constant plying with drink fail, the mistress of the establishment resorts to threats and fresh strategy. Some girls enticed in this manner from the villages are seduced upon the very night of their arrival in town. Their ignorance of the world is profound. Bribed, flattered, coaxed, and sometimes drugged, they blindly enter the net that is spread for them. In a few cases they voluntarily join the fallen sisterhood, urged by a love of ease and the promise of ample reward. But many on discovering the trickery that has been played upon them resist for a time the temptation to sell themselves. Very few escape the net.

A large number of young women are enticed to England from the Continent. German and French prostitutes abound in London. Bebel says that partly through the Teutonic inherent love of wandering, Germany stocks the marts of vice for half of the world. English prostitutes are found in many cities of the Continent. In Brussels they preponderate. Mrs. Josephine Butler, in an appendix to the novel, "The Martyrs of Hell's Highway," writes :

"You know something of the traffic in English girls between England and the Continent. M. Splingard, advocate of Brussels, does well to call our attention to the fact that the official houses of prostitution in Brussels are crowded with English minor girls; that there are more of these than of any other country; and that their case affords a great opportunity for the English to strike a blow at the whole system of State regulation. Girls of other nationalities are as worthy to be fought for as our English girls, and ought to be, and shall be, equally cared for by us. But the penal codes of other countries forbid the admission of any girl under twenty-one years of age into a *Maison Tolerée*, while the English law has no provision for the prevention of inscribing minors as official prostitutes. In that house are immured little children, English girls, of from twelve to fifteen years of age, lovely creatures (for they do not care to pay for any who are not beautiful), innocent creatures, too, stolen, kidnapped, betrayed, drawn from English

country villages by every artifice, and sold to these human shambles. The little creatures never leave these rooms. M. Splingard, in speaking of them, said, 'They never see the sun.' Think of this, English fathers and mothers, these children never see the sun, and scarcely the daylight, for their existence must be concealed from all but their buyers. The presence of these children is unknown to the ordinary visitors to the house. The secret is known to none except the wealthy debauchés, who can pay large sums of money for the sacrifice of these innocents to their fastidious and shameful lusts. Hear also this other fact: These infants seldom live more than two years after their capture, rarely so much. Their keepers dare not send them when ill to the hospitals. Doctors are to be found who will not betray the secret, but will visit them in the house; but when worn out (at the age of thirteen or sixteen) they are buried (death having often been purposely hastened), without inquest, in the public cemetery.

"Yet the men who carry on this wholesale destruction and organised murder, or who take advantage of it, are in our midst. The agents of the traffic are living among us, walking freely in our metropolis. Our metropolitan detectives know them, and are generally aware each month in what city they are plying. Some of us also know them, but our law does not enable us to punish them. In God's providence we shall again have proofs of these facts and witnesses to them, in order that the scepticism of the English mind may be overcome. The London Press will probably continue to be silent, but there will one day be a terrible reaction, probably a bitter struggle, and blood may be shed before the end, for this organisation of rape, torture, and murder cannot go unavenged. Belgian witnesses will tell us (however much refined ears may wince at hearing it) of the padded rooms in these houses (as in lunatic asylums), mattressed floors and walls, to prevent the cries of tortured girls from being heard outside. They will tell us of the ex-convict, the criminal men, the "bullies," who inhabit these houses, and who, on any sign of disaffection in the slaves, or of a wish to rescue on the part of a visitor, crawl out from beneath a sofa or table, and present a revolver at the head of the recalcitrant or the suspected visitor.

"One word more of warning to our English people. Picture to yourselves, fathers and mothers, what that state of degradation must be to which the men of the country have sunk, who can demand and take a vile advantage of the forcible subjection by money-grasping traders of terrified little girls to the impure service of mere animals, of men sunk in vice, diseased, cynical, worn out, old enough often to be these children's fathers or grandfathers! To what a state of hideous carnality, devoid of all human sensibility or generosity, must these

men have arrived, who can devour the flesh of these tender lambs, slain at the shambles for this end!—who desire merely a thing to debauch—no longer a human being, but a *thing* in the shape of a woman, out of which all feeling, all hope, all intelligence have been stamped by cruelty and violence! These children sometimes cry and weep and call upon their mothers, and it is only when stupefied or maddened by successive glasses of drugged stimulants that they cease to struggle."

Procuration for the purposes of this degraded business is the regular occupation of many young and old prostitutes, the keepers of houses, and their male accomplices. Duchâtelet states that nurses in the large Parisian hospitals are often in league with the house mistresses who seek for pretty country girls, and that the keepers have numerous emissaries and travelling agents in various parts of the country. The number of persons who profit indirectly through prostitution is enormous.

"To satisfy the exhaustless demands of licentiousness, there has been organized in London a vast system of intrigues, of tricks, of traps of all sorts, a considerable commerce of indigenous and foreign importation, in a word, an immense industry, which has been established and developed, and is exercised, without hindrance, with such activity and impudence, that it may truly be said that nothing of the kind exists in any other European nation." ("The Greatest of our Social Evils," p. 82.)

Those who have given much careful study to the problem are in most cases reluctantly forced to admit that it baffles solution. Dr. Wichern, Hamburg; Dr. Palton, Lyons; Dr. W. Tait, Edinburgh, and Dr. Parent-Duchâtelet, Paris, all agree in the opinion that, "It is impossible to eradicate Prostitution because it is an integral part of our social institutions." Like theft, begging, and gaming this institution is a trade providing tens of thousands with the means of subsistence. The author of "The Greatest of our Social Evils" avers that prostitution cannot be suppressed by law. "If despite the laws, in

defiance of punishments, of public contempt, of the brutality of which they are often the victims, of the frightful diseases, of the inevitable results of prostitution, there exist everywhere public girls, is this not a proof that they cannot be put down, and that they are inherent in society ?"

No one has discovered a valid and radical remedy for this vast cumulative evil of society. Very few thoughtful persons have supposed that prostitution can be abolished entirely ; but some have even declared this to be possible, while more assert that it can be greatly lessened. However loudly prejudice may protest against the alternative of temporary recognised sex-association from love only, and not as a commercial bargain, it cannot be denied that such usuage would speedily diminish the evil. Such is the remedy of free lovers. Other reformers have advocated early marriage and late parentage as a feasible method of lessening the number of prostitutes. Assuming the limitation of families to be the rule and not the exception, marriage within a few years of puberty would very probably tend to decrease the army of public women. But precocious prolific conjugality would in a few years greatly intensify that very struggle for existence which drives so many women to prostitution. The very inadequate remedy of vegetarianism, which is sometimes suggested as a panacea for several social ills, will hardly solve the prostitution problem. Higher wages for both sexes of the working class would undoubtedly produce marked results in the over-crowded industrial centres, where work is now difficult to obtain and its rewards insufficient for family support. A rigid restriction of numbers in the family, well within the means of maintenance, would largely reduce the immense number of cases of prostitution through positive want. The only possible remedy must be sought in a reconstruction of the industrial system, in economics, and in a diminution of the population through the increasing practice

of prevention among the poor, who at present marry young and exercise reproduction in reckless ignorance.

All efforts of legislative suppression are wholly futile. Christianity curbed the carnal desires of devotees capable of restraint ; but the evils of prostitution have grown to such an extent in Western nations that we may reasonably inquire whether the social ethics of Christendom are not partly accountable for this increase. The inculcation and enforcement of celibacy as the highest morality caused widespread secret licentiousness and fostered prostitution throughout the Dark Ages. To-day in every land under Christian rule the evil grows, and untutored tribes that knew nothing of the practice have become corrupted by contact with civilised people. Women of the subject races have learned the sexual vices of the European. In India, Australia, New Zealand, and South Africa, thousands of native women are at the hire of British colonisers and conquerors.

Seeing that all drastic methods of putting down prostitution have proved futile in every country, one course yet remains for legislation. The French system of regulation has limited prostitution and checked the spread of venereal disease. In England, where the idea of control is repugnant to many persons, the evil may be said to be uncombatted and allowed to grow. An occasional raid upon a brothel is all that is done in the name of the law. Such action on the part of the authorities is a mere form to which they are urged by public protest, and there is no lack of evidence to show that it is ineffective. The police cannot cope with this great institution. A keeper of a disreputable house is summoned and fined, and the inmates are distributed. If every brothel known to the police was closed to-morrow, the trade of prostitution would not be abolished or even greatly diminished. All the women of the streets know that very many of the London hotels and boarding houses in the neighbourhood of the large railway termini

are available for their purpose. Some of these houses are rented by speculators who thrive upon the charges paid for the temporary hire of rooms. They have the appearance of quiet and respectable private family and commercial hotels, and very few of the country visitors discover the true nature of the business conducted within them. There are hundreds of small houses in back streets, where rooms can be hired for a short time from one shilling up to three or four, and the provision of such accomodation is often the sole means of support of the tenants. It would be totally impossible to close all these houses.

The military and naval medical departments repeatedly urge the absolute need for the re-enactment of the Contagious Diseases Acts. We are poisoning the world. Brigade-Surgeon Lieut.-Col. Hill-Climo set down the following figures for the "United Service Magazine."*

"The following table gives the ratio of admissions for venereal disease per thousand of strength in England and other British possessions, including India and Egypt, for 1893:—

England	194.6
Gibraltar	306.5
Malta	157.5
Cyprus	185.5
Canada	97.1
Bermuda	43.9
Barbadoes	402.1
Jamaica	190.0
South Africa	255.7
Mauritius	159.7
Ceylon...	295.2
China	380.5
Straits	356.4
India	458.3
Egypt	408.3

Opponents of preventive measures should carefully consider these figures and all the suffering they represent at the present

* The tables of the Army Medical Departments Report for 1895 show an immense increase of venereal disease in India.

and in the future. Much as we may question the justice of compulsory detention and examination of suspected women, there can be no doubt that every effort ought to be made to check the fearful ravages of syphilis. Berkeley Hill has suggested that the communication of this disease should be made a punishable offence in both sexes. Let us have equity in this matter. If women suffering from these disorders are to be detained till cured, then the same rule should apply to men.

THE PATHOLOGY AND SOCIAL CONDITION OF THE PROSTITUTE.

The number of prostitutes in London in 1870 was said to be 80,000. It is, no doubt, larger now. In Paris there are 4,000 registered prostitutes, but the number altogether is estimated at 60,000. In Berlin, about 2,800 women are under police supervision as prostitutes, but the total number is near upon 30,000. Bebel says that in Hamburg in 1860 every ninth woman above the age of fifteen was a prostitute. In Leipsig at the same date the number was 2,000. Since then it has increased largely.

The harlotry of London strikes every observant foreigner. M. Taine, in his "Notes on England," refers to the spectacle more than once. "'Every hundred steps,' he says, 'one jostles twenty harlots; some of them ask for a glass of gin; others say, 'Sir, it is to pay my lodging.' This is not debauchery which flaunts itself, but destitution—and such destitution! The deplorable procession in the shade of the monumental streets is sickening; it seems to me a march of the dead. That is a plague-spot—the real plague-spot of English society."

What does English society know of the lives led by these helots of our civilisation? Very little. The community uses them as conveniences, and cares nothing for their status; respectability whisks her skirts from contact with the bedizened creatures of Oxford Street; the Church puts them

under a ban ; lawmakers harry them from house to house, and the police hunt them in the thoroughfares.

Lombroso, Dr. Pauline Tarnowsky, and other physiologists who have investigated the physiology of the prostitute, state that the class exhibit some of the physical and mental peculiarities of criminals. Lombroso finds that criminals and prostitutes are lacking in sensibility to pain, as well as in general sensibility. There are often masculine traits in prostitutes, but perhaps the most noticeable of these qualities have been acquired through the nature of an occupation which involves assertiveness and self-protection. It has been noticed that many prostitutes speak with a deep voice, a fact attributed to the effect of sexual excess upon the larynx. But in many instances the guttural intonation is one of the symptoms of chronic syphilis.

It is in the nervous system of the class that we must look for marked abnormalities. The prostitute is often mentally feeble, morbidly emotional, and prone to outbursts of rage. She is readily moved to shed tears. Her susceptibility to pietistic emotion has been very often noted.* She weeps with apparent contrition at an evangelical mission tea-meeting, or she is affected by the solemn ritual, the splendid pomp, and the singing of the choir in the cathedral. But only in rare instances is she deeply impressed and morally influenced by religion. The charitable persons who engage in rescue work are seldom successful in subduing the levity and frivolity of the women who enter the homes. They are difficult to convert. A young man who endeavoured earnestly to reform the prostitutes of the Borough district of London was repeatedly taunted by them for his chastity, and on one occasion a number of girls assaulted him indecently. Tolstoi recounts his difficulties in attempting to re-instate unfortunate women in a

* Guy de Maupassant, in *La Maison Tellier*, treats this affectability with great insight.

position of respect. He asked a prostitute, who unselfishly tended the child of a dying woman, if she would like to follow another and reputable occupation. At a venture, Tolstoi suggested that she should become a cook. "A cook?" she laughed, "I cannot even bake bread"; and on her face he observed an expression of disdain for such menial work. "This woman, who like the widow of the Gospel, had in the simplest way sacrificed all that she possessed for a dying person, thought like her companions, that work was low and contemptible. Therein was her misfortune. But who of us, man or woman, can save her from this false view of life? Where among us are the people who are convinced that a life of labour is more honourable than one of idleness, who live according to such a conviction, and value and respect men accordingly." Tolstoi met another prostitute who had sent her daughter of thirteen upon the streets. He tried to save the child, but the mother objected, and said that she had done the best for her daughter by bringing her up to this trade.

Prostitutes regard men as their prey, as enemies who must be outwitted and plundered. Comparatively few of the women have scruples against robbing the men who accompany them. The few charges of thefts in brothels which are brought into the police courts are only a small proportion of the cases. Many of these women lure old, feeble men, and victims in a drunken state, to low neighbourhoods, where they are robbed by male associates, the cullies and bullies who swarm in great cities. Probably half of the number of prostitutes have sham "husbands," men of the vilest dregs of humanity, who, in return for their so-called "protection," demand a share of every fee received by the women. The affection which the prostitute often evinces towards the ruffian with whom she lives is a pathetic instance of the womanly desire for the love and sympathetic companionship of man. She attaches herself to a drunken wastrel whose fist is often raised to fell her. Her

nature craves conjugality. She tries to delude herself with the fancy that her harpy is a lover and husband.

Frequently prostitutes exhibit inverted sex-feeling. Debarred from the satisfaction of normal emotional desire, they conceive a sentimental love for one of their own sex. All writers upon the subject state that Lesbianism is common among courtesans in every country. A pair of women living in this relationship will often show the intense jealousy that accompanies this perverted passion in many persons of either sex.

Physicians concur that the general health of prostitutes is much better than that of female factory workers and all women who lead sedentary lives. Dr. Acton says : " I shall be borne out by the concurrent testimony of all observers in the statement that no class of females is so free from general diseases as the prostitutes." It is hard to believe that any of the women who live by prostitution entirely escape sexual disorders. Those who do not contract syphilis are not a large proportion, and they can scarcely avoid the infection of gonorrhœa. It is said that the majority, and some say *all*, of the class are infected by one or the other of the venereal poisons during the first months of prostitution, while an immense number repeatedly contract the commoner and milder disorders.

Abortion is not infrequent, and many suffer from inflammatory affections of the uterus and other parts of the reproductive system. Notwithstanding the risks of syphilis, many of the women live to a good age and may be said to enjoy vigorous health. Excessive drinking tends to shorten the careers of many ; but it is an error to suppose that all prostitutes are immoderate in this respect. Strange as it may seem, some of the order lead carefully regulated and even abstemious lives.

A rather large proportion of the hetæræ become insane or imbecile. Esquirol, the physician of a female asylum in Paris,

stated that on an average twenty-one prostitutes annually entered the establishment.

Three years is said to be the average time during which women engage in mercenary promiscuous intercourse. At the end of that period many marry, and others obtain occupation as waitresses, barmaids, and minor actresses. A very small number die from syphilis during the early part of the career, the total number of deaths from that disease being much lower than the public are led to suppose through the sensational statements of certain pamphlet writers and others who conduct missions of prevention and rescue.

The young, handsome, vivacious *demi-mondaine* who lives in her own apartments often makes a considerable sum of money in a few years, and even in a few months. But the plain, the middle-aged, and the timid women often feel the pinch of keen competition, and many are unable to earn more than enough for a frugal subsistence. The girl of twenty who resides in a fashionable suburb, and receives large presents of money and gifts of dress and jewellery, will, at the age of thirty, or before then, join the weary ranks of the street-walkers who tramp in quest of custom at all hours and in all kinds of weather. In most employments wages increase with the years of the worker, but in prostitution the earnings steadily decline. Many of the bedraggled, dejected, hungry women who haunt the lonely squares and the streets of the poorer suburbs, waiting to entice young boys and drunken men, once lived in luxury. The gay, fascinating girl, who revelled for a year or two in constant excitement, high living, admiration, and charming dresses, is now the diseased, drunken, midnight hag, capable of the foulest crimes, a creature scarcely to be recognised as human. Callous society has spurned her; she naturally exults in revenging herself upon society. She is often the decoy-bird to a gang of lurking foot-pads, who reward her for luring dupes into a low den or down a dark passage. Without compunc-

tion, she assists in the violent assault and robbery of an old man or a wretched drunkard.

The condition of the lowest ranks of prostitution is so pitiable that one cannot even think of the horror without sadness or sheer despair. In the garrison towns and seaports many of the women are poverty-stricken and terribly diseased. They sell themselves for a few pence. I have heard of women who are often forced to accept a single penny from their male companions. A skipper of a trading vessel told me that starving Irish prostitutes during a famine came down the quay, and offered themselves to his crew in return for a biscuit. In the slums of large towns many women of this lowest class exist upon a few shillings a week.

I have laid stress upon the economic cause of prostitution, because I see no reason to differ from those well-informed inquirers who trace the connection between the evil and poverty. Still, it cannot be denied that a certain proportion of women choose the life as a vocation, and choose it with their eyes wide open to its depravation. G. de Molinari in his just published book, *La Viriculture*, says that if there are voluntary prostitutes they are a small minority. This writer thinks that prostitution can be diminished in two ways (1) by increasing the number of occupations for women, and raising wages, and (2) by encouraging vigorous athletic exercises among unmarried men. He contends that the upper class, forming the principal *clientèle* of prostitution, is the lustful class by reason of leisure, ease, and a lack of fatiguing physical labour. Prostitution, according to Molinari, will not disappear, but by these means it could be reduced to a minimum compatible with the native imperfection of human nature.

If women in the mass recoil instinctively from selling their bodies, it is true also that men are by nature averse to buying love. There is hardly a man who prefers this wretched substitute for love to a pure and elevating union founded on mutual

affection and respect, a love freely given and freely reciprocated. Even the most dissipated and thoughtless men speak of prostitution as an evil, though they consider that the evil is a necessary one. The opinion is growing that hetairism can be greatly lessened by increasing the facilities for obtaining the only natural and healthy gratification of sexual passion in unions of affection. But marriage under the present state of the laws and public opinion does not, and cannot, afford an adequate remedy for prostitution. To prove this it is only needful to recognise the fact that married men are the principal consorts of prostitutes. "It is safe to say," writes Dr. T. L. Nichols, "that three-fourths of the gay ladies who live so elegantly and luxuriously in the pretty villas in St. John's Wood, and the nicest suburbs of London, are kept by married men who are supposed to spend their nights at clubs, or immersed in politics." Indissoluble marriage is the cause of millions of unequal, unhappy, and loveless alliances ; and men who find the grave of love in wedlock, search restlessly for those pleasures that an infelicitous marriage has denied to them.

Mercenary love, either in prostitution or in marriages that are mere "matters of arithmetic," is a degradation of human nature. Man's unperverted instinct recoils from such traffic, and it is only when stress of social conditions and custom foster the system of prostitution that men and women become sordid buyers and sellers of that which is far above money and above price.

CHAPTER XIV.

AMATIVENESS.

Description of the faculty—Its potentiality for good or ill—Physiological characteristics of the amative—Location of the "organ of amativeness," by Gall—The organisation of the passionate man and woman—Facial and other indications—Normal and abnormal amativeness—Erotomania, satyriasis, and nymphomania—Testimony of Dr. Maudsley and Dr. Shaw upon love neuroses—Shelley and Byron—The ardent woman—Influence of climate on sexual passion—Sexuality of Southern and coloured races—Restraint upon sensuality—False views concerning amativeness.

WHEN an individual of either sex is susceptible to the passion of love, we usually speak of him or her as ardent, amorous, amative, or passionate. These terms are often used in special senses, as denoting either intense warmth of constitution, or extreme lasciviousness. Amativeness has therefore a somewhat varying connotation. To some minds the phrase too readily suggests inordinate desire, and it is to be regretted that no other word can be substituted to describe a natural capacity for love and a healthy state of feeling towards the opposite sex. A man who possesses the power of attracting women, and who is easily attracted by them, is not necessarily a voluptuary, a Don Juan, or a satyr. Among the amative are some of the finest types of men and women as well as some of the most debased.

Genius and exceptional talent in the arts are the manifestations of a nervous organisation of peculiar and often abnormal sensitivity. The highly imaginative subject is well balanced and to all appearances normal, in so far as he is possessed of strength to resist the morbidity to which such natures are prone. In the same way extremely amative men or women may have the faculty of restraining their propensity within moderate bounds. Amativeness when accompanied by power of control is a fortunate endowment; but when the will is feeble the propensity is often a trial and may prove a blight

upon the life of the individual and a source of misery to others. Passion may make one man's life an idyll of bliss. To another passion may be the cause of misfortune, despair, and degradation.

The passionless are seldom very good or very bad. They have calm emotion and equability, and their freedom from perturbing passion makes the paths of virtue easy and pleasant to them. But they lack one of the main incentives to action, the stimulus that makes for great good or works much evil. The passionate are often exceedingly humane, tender, and sympathetic; they suffer deeply, but enjoy keenly. On the other hand, there is no need to relate instances of cruelty, deceit, and vindictiveness resulting from amativeness. History abounds with examples.

PHYSIOLOGICAL CHARACTERISTICS OF THE AMATIVE.

Phrenologists locate the "organ of amativeness" in the cerebellum, between and behind the ears. The greater the development of this part of the brain, the greater the capacity to love and attract the opposite sex, while an abnormal protruberance of the occipital bone is said to denote a predominance of amativeness over the other faculties. Nero's skull is often cited as an example of abnormal development of the organ of amativeness. Among criminals charged with sexual offences, Gall found an excessive development of the cerebellum. "They acknowledged their incapacity to resist the impetuosity of their propensity, and had already several times relapsed into the same vice." Gall ascertained the seat of sexual passion through the warmth of the cerebellum; but several critics of phrenological theories, Sir Benjamin Brodie among others, doubt whether one part of the head is warmer than another,* Still if there is one doctrine of phrenology that seems more

* "Physiological Inquiries," Sir B. Brodie.

established than any other it is this location of amativeness in the cerebellum.

Persons of the passionate temperament are seldom stout. No one expects great fervour of sexual emotion in the fat and phlegmatic types. Women with full development of the bust, the abdomen, and the thighs, as depicted by Rubens, are usually spoken of as "voluptuous." But these are not the signs of amativeness; women of this conformation are often cold. The more passionate of either sex are spare, and sometimes very thin. In the amative there is usually a fair development of the neck and lower jaw, and a fulness of the lips.

No features of the countenance have been more observed as marks of coldness or amativeness than the lips. Thick, red, pouting lips may be taken as an indication of strong sexuality in man or woman. "It is very rare," writes Mantegazza, "to find exacting women among the corpulent, unless they are hysterical, and, from the protruberant lip and bosom, are condemned to sterility. It is equally rare to find a cold woman amongst the thin ones." This writer takes the fleshiness of the lip as a certain index of a woman's amative character. He describes "the tranquil and not exacting wife" as fair, with blue eyes, moderately stout in build, with little or no nervousness, rather thin lips, no projection of the upper lip. Such women are more maternal than conjugal in their instincts. The passionate woman is usually dark and thin, with black eyes and hair, full lips, and brownish skin.

Broadly speaking, these physical characteristics are found in the amative of either sex. Ill-health and other influences of environment may considerably modify the indications of innate warmth of temperament. For instance, copious hair growth, which is generally a sign of sexual vigour in man or woman, may become scanty through illness. Dr. Furneaux Jordan attaches great importance to the growth of hair as a guide to this character. There is considerable evidence to support the

theory that a thin growth of hair on a man's face is associated with feeble amative desire, and that scanty eyebrows in either man or woman are frequently indicative of coldness. Buffon remarked that thin eyebrows are a sign of forceless physical and mental development.

NORMAL AND PERVERTED AMATIVENESS AND GENERAL OBSERVATIONS UPON THE TRAIT.

Amative persons may be capable of firm constancy in love, or they may instinctively yield to a craving for variety and new experiences in passion. To some natures, such as those of George Sand and Burns, a lifelong fidelity to one lover is impossible. A great capacity for love usually renders a man or woman somewhat restless and capricious ; but the restraints of social custom may check strong instincts. Without doubt some of the happiest marriages are those of amative persons physiologically adapted to one another. But it cannot be said that the unions of passion are invariably fortunate, any more than it can be shown that marriages of convenience are in every case unhappy. Powerful passion will make a heaven of one man's conjugal life ; but it may lead another from one intrigue to another throughout his career, and yield him very little happiness in the total sum.

Amativeness without control and without principle may degenerate into the grossest forms of sensuality. One man's sexual virility leads him into the path of honour ; another man's strong passion drags him down, enslaves him, and kills him prematurely. The first has the good fortune to marry young, and to unite himself to a woman who warmly reciprocates his ardour. He has strong and beautiful children, who are reared in a peaceful and loving household, and become fervent and romantic lovers in their turn. Accustomed from infancy to watch the devotion and tenderness that the parents show for one another, these children of an impassioned union

attain adolescence in an atmosphere of affection; and observing daily the mutual caresses of their father and mother, who have remained lovers through long years of marriage, they look upon such love as the common lot of humanity.

The other passionate man, the one who may be unsuccessful in his youthful lovemaking, leads several years of torturing repression, and finding no rest for his heart, gives way at length to the imperious impulse of the flesh. He buys the coarse equivalent of love in the market of prostitution, spending his substance, blunting his finer emotions, and probably injuring his health in a fevered search for the satisfaction of a desire that becomes finally disordered and tyrannous. The natural yearnings of his youth for the love of an impassioned girl may develop in a few years into a diseased craving for new kinds of sexual excitement, for incessant gratifications, and perhaps for morbid sensual experiences. At thirty he will probably have ceased to believe in the higher love of the sexes. Vice has corrupted his senses, perverted his imagination, and poisoned his blood. He becomes a sex-maniac, a satyr who cannot look at a woman without sexual desire.

Erotomania in either sex, satyriasis in men, and nymphomania in women are usually recognised as gross perversions of the amative faculty. But erotomania is not to be confused with the fury of lust which is the prime symptom of the two other forms of sexual disorder. Erotomaniacs may be perfectly chaste; the sentiment arises from the brain, and not from the irritation of the reproductive organs as in satyriasis and nymphomania. The affection of love-mania is commoner among women than among men, and it is most often found in the celibate and among widows. "In all forms of acute insanity," writes Dr. T. Claye Shaw, "the sexual element is more prominently shown in women than in men—a fact not to be wondered at, considering the important part the physiology of the reproductive organs plays in the life of the woman, causing

her whole life to be instinctively blended with ideas more or less traceable to the rearing of offspring." Mr. Havelock Ellis, who quotes this testimony of Dr. Shaw, gives some interesting evidence of the predominant sexuality of women, in his work, "Man and Women."

The victims of satyriasis are at the mercy of their uncontrollable sexual desire. These are the men who commit violent rapes, and outrage little girls, and the severest punishments fail to restrain them from the savage acts of lust. Their animal passion is devoid of sentiment, and in this respect satyriasis differs from the neurosis of erotomania.

A woman afflicted with nymphomania is often more insatiable than the man suffering from satyriasis. She will beseech men with tears. Her excesses are astonishing; her craving cannot be satisfied. Nymphomaniacs frequently force boys to comply with their inordinate demands.

"The sexual excitement shows itself frequently in the general complexion of the symptoms, and especially in wanton words and gestures, indecent attitudes, loose exposures, even lascivious acts and attempts to strip naked; sometimes the excitement is interrupted by ecstatic or quasi-cataleptic states of speechless trance or stupor, in which, with apparent insensibility to impressions, there are rigid contractions of the muscles of the whole body or violent shudderings and contortions of them, all having the air of being wilfully set going and kept up; and sometimes the spasmodic motions of the ecstasy precisely forestall the movements of sexual congress. Self-abuse may be a repulsive feature of the mania; occasionally there is a veritable frenzy of it. With the increase of the mental degeneration, the idealism of love is degraded into mere sexual lust, the imaginative joys of *erotomania* into the sexual fury of *nymphomania*. Mixed up with the erotic features, there is sometimes a strain of religious babble, and the intact virgin chatters incoherently of religion, and of babies which she imagines herself to have had, or be going to have.

"It is a strange thing to see, although it be instructive evidence of the inmost contents of human nature, what a foul and shameless fury of inflamed lust a chaste and decent woman can become when her mind is decomposed into mania. More startling, perhaps, is the spectacle of a modest maiden, whose virgin nature might be expected to be innocent of the least strain of impurity, displaying a knowledge of

sexual relations and of their vulgar vocabulary which seems miraculous, since it is thought incredible she could ever have learned it."*

The love histories of Shelley and Byron afford two remarkable instances of the influence of the amative propensity. Both of the poets were intensely susceptible to the charms of women, but were capable of the deepest passionate emotion. But Shelley's amorous disposition was controlled and refined by his idealism and spirituality, while Byron's coarser amativeness led him to excesses and to low debauchery in the company of the most vicious and shameless courtesans. Shelley's first and unfortunate experiment in passion was succeeded by a perfectly happy union with Mary Godwin, the daughter of an impassioned love, and, finding his completion, he lived in a beautiful ideal of monogamy. Byron was less fortunate in his choice of a wife, and less able to restrain his yearning for variety. His romantic amours with intellectual women were followed by lewd intimacies with Venetian prostitutes. Both of these typical amative geniuses were generous-hearted, high-minded, imbued with love for their fellowmen, and full of sympathy for the wronged and oppressed. Circumstance and self-control saved Shelley from the tyranny of his organisation. Less favourable circumstances and a lesser power of restraint made Byron the slave of his passion.

With great passion there is often strong control. The fervent woman, largely endowed with magnetic attraction for men, may become either a loyal and affectionate wife, a George Sand, with a capricious love of change, a "burning Sappho," or a Lais with an inordinate receptivity. The quality of amativeness, a fervour that is deep but duly directed, is often the predominant characteristic of the noblest women ; and with much truth it may be said that their capacity for ardent sex-love is the source of their broad social sympathies, zeal for charitable work, and

* Dr. Maudsley, "Pathology of Mind," part III, pp. 243 and 390.

love of well-doing. Yet this same splendid potentiality has been often perverted by women, as by men, to the crafty usage of dishonourable intrigue and cruel seduction. The unscrupulous amative woman is frequently an adroit seducer. There are female as well as male Don Juans.

Climate has great influence upon the amative passion. Even changes of temperature in a country exert a certain sway upon the sexual desires of the inhabitants. When we speak poetically of a young man's fancy turning to thoughts of love in the springtime, we state the fact of the constantly observed influence of season and weather upon the emotion of love. A hot temperature generates heat in the blood and has a very marked effect upon the reproductive system. Guy de Maupassant, whose subtle studies of passion may be termed an almost complete encyclopedia of sexual psychology, has not failed to note the effect of season and climate upon love. In *Marroca*, a tale of Algiers, he describes the potent influence of extreme heat of climate upon the sexual system of European visitors: "Entendons nous bien. Je ne sais si ce que vous appelez l'amour du cœur, l'amour des âmes, si l'idéalisme sentimental, le-platonisme enfin, peut exister sous ce ciel ; j'en doute même. Mais l'autre amour, celui des sens, qui a du bon, et beaucoup de bon, est véritablement terrible en ce climat. . . ."

Important evidence of the influence of weather upon sexual passion is afforded in "Judicial Statistics of the Year," by Mr. C. E. Troup, the Statistical Chief of the Home Office. The effect of warmth of temperature on amorous desire is one of the most notable items of the Report. In 1895, the temperature in January averaged 33 deg., in February 28 deg. The sexual crimes in the cold month of February were little more than half the monthly average for the year, and considerably below the usual winter average. The number of other criminal offences is remarkably lessened during cold weather.

Southern races are ardent and sensual in love. The Spaniard

may be said to be three times more amative than the Englishman ; and it is generally stated that Spanish women are even more voluptuous than their Italian sisters. Europeans of the northern nations testify to the effect of heat upon their sexual passions while living in India and other hot climes, and the natives of these sunny lands exhibit an amorous capacity that is often almost incredible. The Quadroons, and Mulattas of Guiana are perhaps the most sexual people in the world, and Hindoos and negroes are notoriously sensual. Pierre Loti's descriptions of the love dances and amative customs of the Tahitians corroborate all the evidence of previous travellers concerning the strong sexuality of the race. Love is the chief occupation of the Tahitians.

Writing upon the sexual powers of the negro, Mantegazza says :

"We have no statistics which will give an ethnographic estimate of the genital force of the various human races. But we may assert, with almost scientific accuracy, that the negroes are in general the most vigorous of all, and that polygamist nations, on account of the great exercise of their genital organs, are the most vigorous, and the most ready, in this respect. Turks, Arabs, and Hindoos expend but little intellectual strength, and as they have in their harems a large assortment of wives, they can easily surpass us in the feats of love."

Restraint and continence to the amative are often matters of painful denial. The cold-blooded and naturally unimpassioned are rarely able to understand the difficulty with which the amorous and the sexually robust practise strict continence or control their desires within the limit of moderate gratification. Passionate but zealous religious celibates have endured great tortures of restraint, and worn themselves to emaciation in their combat with the inexorable natural demands of their being.

Men of strong passion, who strive to be chaste, often lead strenuous athletic lives in the hope of expending their powerful vitality in fatiguing muscular exertion. But this method

of repression may frequently fail to accomplish its object; for the general health benefits by the outdoor exercises, the appetite is good, the digestion vigorous, and assimilation is perfect, and each part and every functional activity of the body are so much strengthened that the desire of the flesh is increased instead of diminished. There is, however, for some persons a restraining value in active physical exercise; but cold bathing, cycling, walking, and hygienic living do not by any means invariably succeed in quelling the dominant impulse of sex. Brainwork of a scientific and philosophical, rather than of the imaginative, kind is far more likely to subdue amativeness than a much greater expenditure of muscular force. Amorous inclination declines in proportion to the amount of concentrative energy exercised by the mind upon absorbing studies.

Upon this well-attested fact a few writers have based the opinion that when men and women in the mass employ their intellectual faculties as vigorously as they use their digestive organs, the sexual appetite will become less exacting, while the physical pleasures of love will be deemed of less than secondary importance in the relations of the sexes. But this forecast of the wane of amativeness seems to depend greatly upon the nature of the increased mental activity. If the rigorous study of the sciences and philosophy is to be the rule, and not the marked exception in the intellectual occupations of the future, then there is certainly some reason to assume that much less activity will be expended upon sensual gratifications. But it is somewhat difficult to believe that this increased employment of the brain force will be generally of such kind as necessitates close concentration, resulting in nervous lassitude and disinclination for sexual enjoyment. A study of poetry and the arts might foster rather than suppress amativeness. Tolstoi, for example, declares with constant emphasis that the arts arouse, stimulate, and strengthen

amorous desire ; and the same conviction amongst the Puritans and other religious ascetics caused the interdiction of stage-plays, erotic romances, secular music, and painting.

So deep is the morbid sense of shame associated with the sexual desire that many amative men, and almost all passionate women, frequently disavow their powerful propensity, and attempt to hide their ardour from the world. They do not recognise that normal, well-ordered amativeness is a physiological, and even moral, virtue, and that nature approves the sexually vigorous specimens of the human race. A healthy mind finds no cause of shame in the possession of healthy and strong reproductive organs. "Without shame," sings Walt Whitman, "the man I like knows and avows the deliciousness of his sex. Without shame the woman I like knows and avows hers." To look with contempt upon the generative organs, and to despise their wonderful and beautiful functions, is immoral and unreasonable. Asceticism and the spurious modesty that condemns the physical facts of human life are the accompaniments of the obscenity which degrades millions of civilized people below the level of many savage tribes. Wherever we find social prudery we also find indecency and prurience as corollaries. False shame and lewdness are the prime characteristics of a corrupt society. Men and women who recoil from natural processes, and speak of "animalism" as though animals were impure, are the victims of diseased imagination and perverted moral sense. They are no less indecent than the miserable maniacs who cannot speak of the physical relations of men and women without coarse jests and stupid derision. Prudery and obscenity have so terribly distorted our views regarding questions of sex that grave and sane discussion upon matters of supreme moment to humanity is well-nigh impossible.

CHAPTER XV.

The Phenomenon of Frigidity.

Frequency of impaired or absent sex-feeling in women—The abnormity treated in fiction—Views of Lacour and other writers—Causes of sexual coldness—Moral impotence—The defect in men—Cases investigated by the writer—Frigidity not simply a question for the pathologist—The abnormality affects the character and views—Mr. D. Christie Murray's criticism of "Jude the Obscure"—A frequent cause of conjugal discord.

Instances of congenital coldness are more frequent among women than in men. This abnormality is said to be increasing among the women of civilised nations in the colder and temperate climes. The defect has been very little studied; but the phenomena of extremely feeble, and often entirely absent amativeness in women will soon be considered a necessary problem of inquiry. The fact has important sociological significances and bearings. Frigidity on the part of the wife renders many unions unhappy and disastrous; and it is an ethical question affecting both sexes whether the existence of the abnormity should not be deemed a natural bar to the marriage of women in whom it is manifest.

Cases decided in courts of law show that many women who are almost incapable or totally and hopelessly incapacitated for conjugal life, become the wives of unsuspecting suitors.* Physical incapability for sexual intercourse may exist in either sex. In law, "moral impotence" is described as natural frigidity of constitution. A few writers decide that even partial incapacity should be a plea for divorce.

In "The Female Offender," Lombroso writes that whereas in women "maternity is an intense normal feeling, in the normal woman love is weak, and only becomes intense when it has reached the stage of a pathological phenomenon."† Lom-

* Several cases of malformation, etc., are given in "Taylor's "Medical Jurisprudence." Vol. II.
† p. 254.

broso refers also to the prevalence of insensitivity of the sexual organs in women, and cites instances of prostitutes who feel little or no pain from lancing and the application of caustic. Any specialist of the diseases of women will endorse this evidence of insensibility in the generative parts of a proportion of their patients. Such insensitivity if it is not positively the cause of feeble sex-feeling in some women, is very often a concomitant of the state.

In his lengthy volume on "Conjugial Love," Swedenborg writes:

"That semination and consequent excitation appertains to the men, and that women have not the latter, because they have not the former, is evident; but that women have a state of preparation for reception, and thus for conception, I relate from what has been told me; but what the nature and quality of this state with the women is, I am not allowed to describe, and also it is known to them alone; but whether their love, while they are in that state, is in the enjoyment of its delight, or in what is undelightful, as some say, they have not made known. This only is generally known, that it is not allowed the husband to say to the wife that he is able and not willing; for thereby the state of the reception is greatly hurt, which is prepared according to the state of the husband's ability."

Every doctor knows from more or less harassing experience how very difficult it is to gain requisite information from a lady-patient concerning her *vita sexualis*. The native reticence of women causes thousands of them to suffer needless and preventable ailments, and effectually checks much necessary physiological and gynæcological research. Swedenborg's quaint remark that the nature and quality of the sexual feeling in women is "known to them alone," is in part true. Undeniably, it is far more difficult to obtain clear statements on these matters from the personal experience of women than from that of men.

It is well-known that malformation of the sexual organs does not always involve an absence of passion. Napheys mentions displacement of the uterus and other affections as causes of

coldness. The absence of a womb or the absence of menstruation, though such deficiencies cause hopeless sterility, do not of necessity prevent powerful amorous desire. On the other hand, it has been proved that arrested development of the external parts of reproduction is often found with frigidity. Internal ulceration, vaginismus, vaginitis, and several other disorders may give rise to indifference to sexual intercourse or positive loathing for the act. Injuries to the head, by affecting the brain and spinal marrow, may produce the same states of mind, and deprive the sufferer of normal inclination and normal sensation. Coldness may be either natural or acquired, incurable or curable. The defect may be physical or psychical.

Zola and other French novelists who have treated problems of the psychology of sex in fiction have subtly and sometimes frankly represented cases of impassivity and frigidity in women. It is not necessary to relate these instances. There are however many of them in analytical French fiction, and one or two modern English novels deal with the morbidity.* A few social writers, such as Bebel, Edward Carpenter, and Léopold Lacour, have casually alluded to the abnormity. The following passage is from Bebel's "Woman," p. 74 :

"Another cause which nullifies marriage for many men is the deficient bodily development of women. Injudicious training, miserable social conditions (food, dwelling, occupation) produce weak, bloodless, nervous beings, incapable of fulfilling the duties of matrimony. The consequences are menstrual troubles and disturbances in the various organs connected with the sexual functions, rendering maternity dangerous or impossible. . . Sometimes a difference of sexual temperament is the cause of fatal discord, but a hundred considerations prevent the divorce which under such circumstances would be so desirable."

Léopold Lacour divides women into a legion of *frigides éternelles ;* a rank of those who are passionate, among which

* "Jude the Obscure," and Mildred Lawson in George Moore's "Celibates," may be mentioned. Sterne, in the opening chapters of "Tristram Shandy," attributes Tristram's misfortunes to his mother's apparent indifference at an important moment. The portrait of Cecilia in Mr. George Moore's "Drama in Muslin," is an artistic study of the morbidity.

order hardly more than an eighth are extremely amative; and a third rank of the half-sensual capable of experiencing pleasure, but not always, nor in a high degree. Lacour maintains that feminine coldness is a frequent phenomenon of which most men are ignorant.* Mrs. Agnes Grove, in an article in the "Free Review," Vol. VII., p. 433, refers to "a great number of women to whom all the preliminaries of the whole procreative system are distasteful and wearisome."

Dr. Furneaux Jordan says on this subject: "The sour, shallow, sexless shrew is an impostor as a wife, and her marriage is a fraud. The fruits of the imposture and the fraud are none the less bitter because there is no consciousness of imposture and the fraud is unintentional." Dr. Jordan states that he has heard "an old and experienced lecturer on medical jurisprudence declare that women of cold temperament were prolific." "Manners," says the same writer, "form no test of temperament: with one that is cold the manners may be warm; with one that is warm the manners may be cold."†

Dr. Napheys, in "The Physical Life of Woman," writes:

"There are wives who plume themselves on their repugnance or distaste for their conjugal obligations. They speak of their coldness and of the calmness of their senses, as if these were not defects."

In another passage, the same writer states that:

"Nature has not designed that a function of great moment to the human race—one involving its very existence—should be attended with pain. The presence of pleasure is indicative of health; its absence, of disease." He ascribes indifference and coldness to "the injuries of luxury, imprudence during the menses, and imperfect organic development. It is a well-known fact that frigidity is a frequent cause of barrenness, as well as a barrier to matrimonial happiness."

From the earliest days of civilisation these abnormal types have existed. The frequent use of philters and aphrodisiacs by the Greeks and Romans seems to prove that female frigidity

* *Humanisme Intégral*, p. 75.

† "Anatomy and Physiology in Character," p. 161 and several following pages. Dr. Jordan uses the term "shrew" to denote certain physiological peculiarities in men and women.

was not uncommon in those societies. A well-known medical writer states :

"A spare habit of body, a dark complexion, lustrous eyes, at all times dark circled, great nervous irritability. Such are the external characteristics of a temperament which deserves the name of the ovarian temperament as much as a constitution in which the biliary apparatus is predominant merits that of a bilious temperament. Women who present these ovarian characteristics menstruate earlier than others, are most liable to derangements of the catamenial function, which frequently assumes a morbid type, appearing every two or three weeks. In such women connection often gives little or no gratification, and, on the contrary, is accompanied by strange symptoms of prostration of nervous energy, accompanied by convulsions or insensibility which defy classification, while headache and debility are experienced on the following day. Physiologists, in accordance with popular prejudice, ascribe to all women who offer the characteristics of the ovarian temperament great warmth of passion, but this is far too general, inasmuch as the ovarian temperament often exists without any warmth of passion. The sense of sexual pleasure, like all other senses, depends upon the cerebro-spinal nerves, which may be imperfect while ovarian activity is intense. The fact of the sense of sexual pleasure being in the clitoridian nerves is confirmed by nymphomania having been cured by the excision of the clitoris and nymphæ, an operation which has been successful in the hands of Levret, Antoine Dubois, Richerand, and Marjolin; but in an exceptional case occurring in the practice of Dr. Lefort—*Gaz des Hop*, No. 12, 1852—the cicatrix took upon itself the function of the clitoris, and the unfortunate patient was not cured of her propensity."—(Edward John Tilt, M.D., "The Diseases of Women," pp. 35-36.)

Professor Carl Schroeder and other writers upon the diseases of the female sex organs, state that vaginismus often prevents complete intercourse. After years of wedlock the hymen has been found intact in women suffering from extreme sensitiveness of the vaginal orifice, with muscular contraction of the parts. In America, physicians have prescribed "ethereal cohabitation" as a cure for vaginismus. The wife is given an anæsthetic, and while she is under its influence, the husband has connection in the hope of conception, as recovery may be affected by labour in child-birth.

Krafft-Ebing, one of the foremost sexual psycopathists of our

day, has recorded cases of frigidity in both sexes. In one instance, Mrs. O., aged 35, a wife for fifteen years, had no sexual desire, and no decided orgasm, but was not averse to coitus.

Dr. Ryan met with four cases of cohesion of the labia externa at the age of puberty.* Joan of Arc is said to have exhibited this malformation.

"The sexual congress is often to the woman either entirely indifferent or painful. . . Women govern themselves much more easily than men. With great numbers continence is no virtue, for they have not the least attraction for sexual connection, nor are they capable of sexual enjoyment. This is indeed a diseased condition, hereditary or acquired; but it is common to an incredible degree. . . Great numbers of women can easily refrain, for they have no desire, and no enjoyment. Either they are born so or have lost the power of pleasure by early abuse or excess, or by frequent childbirth, or abortions and miscarriages. In some way they do not possess, or they lose all sensibility. . . Women who have exhausted themselves by secret licentiousness are often so virtuous as to hate the sight of a man, and abhor the idea of the holiest expression of mutual love. These are our most censorious prudes, who do not fail to crush and banish from their pure society any poor girl who yields to the supplications of her lover and her own natural desires. When a woman so unfortunate is married, she receives the warm embraces of her husband with indifference, and perhaps with disgust or absolute pain. She is cold amid his ecstasies, yields only to his commands, and turns from him with repugnance."—(Nichol's "Esoteric Anthropology.")

Psychic impotence in women may exist with due development of the organs of generation. This display of coldness may amount to sheer repulsion. I believe it to be the commonest manifestation of the abnormality; for a great number of women exhibit a greater or less degree of sex-fastidiousness, and in some cases this is carried beyond the normal limit. It has been ascertained beyond a doubt that the woman who is repelled by the amative caresses of a man whom she may respect, and even love in a platonic fashion, is sometimes ardently responsive to the sexual embraces of a man with

* "Philosophy of Marriage."

whom she has but little intellectual affinity, while she possesses no high regard for his character. Sexual psychology abounds with such seeming contradictions.

Some women by an effort of volition can abstain from the enjoyment of the act when it is unsought by them, or undertaken from a sense of obligation. But these same women are able to experience pleasure at other times, and with other correspondents. Other facts could be adduced, but it is sufficient to note that the emotions of women occupy a large sphere of activity in their sexual relations. With many men, perhaps with the average, the physical feeling is paramount. The phenomena of moral impotence are therefore most commonly found in the female sex.

Professor Gross remarks that the signs of frigidity in women may be often attributable to indifference, repugnance, or a suspicion of infidelity. J. Dixon Mann says this form of female impotence "arises from a highly emotional type of hysteria which is associated with vaginismus. A woman in this condition is incompetent for the sexual act; the slightest approach evokes a paroxysm."*

Long-continued masturbation sets up a morbid condition of sex-feeling, which often renders the woman addicted to this habit incapable of reciprocating the fervour of the opposite sex. She affects to despise the sentimentalism of lovers, and she parades her acquired frigidity as a virtue of passional restraint. Inversion of the sexual emotion, which is more frequent among women than most persons suppose, is also a cause of disgust towards the normal satisfaction of love. Women who practise various forms of Lesbianism sometimes recoil from the idea of natural sexual intercourse, and evince a decided aversion to men.

It has been said that women of sexual vigour and strong

* See "Dict. of Forensic Medicine."

passions are often driven to prostitution through the asperity with which society judges defection from the standard of womanly purity. A very large proportion of the unhappy women of the streets have borne illegitimate children. Possessing full normal amativeness, which is by no means an imperfection, but a physical quality, they have unfortunately succumbed to the supplications of men and yielded their maidenhood. Shelley maintained that in a humane and moral community there could be no sin of seduction. But savage penalties are imposed upon the woman who "falls," and the consequence of this austerity is a constant reinforcement of the great army of prostitutes. Thus, thousands of women admirably fitted by nature for marital and maternal duties are debarred from social utility and a life of respect, and condemned to a wretched career of ignominy and disease. Women of colder temperament, who can without effort remain continent, marry, and reproduce their idiosyncrasy; and in this way, it is argued, there is a tendency to perpetuate natural frigidity of constitution and lesser forms of sexual incapacity.

Another cause of the abnormality must be sought in those bad conditions of woman's life to which Bebel refers. Tight-lacing, lack of sufficient outdoor exercise, meagre or indigestible diet, the close polluted air of rooms, and other insanitary evils induce morbid states of body and mind in thousands of women.

The number of men who exhibit absolute frigidity is not large. A larger proportion are somewhat indifferent to sexual intercourse, but they do not bulk greatly in the whole of the sex. Hammond, in a work on "Sexual Impotence," instances a man of normal genital development who never longed for the pleasures of love, but wished to marry from social reasons, and he cites the case of another, aged twenty-seven, who never felt *libido* and had a loathing of coition. As in the case of women, inverts among men sometimes shrink with disgust

from the normal physical expression of the love passion. Self-abuse in men also frequently induces this repugnance. Many inveterate onanists preach chastity and sexual purity to their friends before whom they pose as champions of modesty and virtue.

"While the effort to prevent, or at least to retard and weaken, the development of sexuality through the medium of education has been a general failure as far as men are concerned, it has been somewhat successful with quite a number of women; that is to say, there are many young maidens who are not called invalids, who are never conscious of any desire for sexual intercourse. Many a woman reaches old age, sees her children and grandchildren grow up without a clear conception or even knowledge of the sexual impulse and its immense power and influence. As she has never enjoyed the delights of sensual love in any worthy manner, the act may appear to her simply as a kind of a 'necessary evil'; she may denounce the men as miserable weaklings for allowing this 'base' impulse to influence them so much in their actions. Her ignorance must make her a strict and stern moralist."*

Mantegazza says he has found instances of extreme continence in a married man who embraced but twice in a year, and in a few others who indulged no more than twice a month. The first case is certainly exceptional. Crypsorchides and monorchides are often feeble in their desires. But even some eunuchs burn, and that they are able to engage in intercourse is well-known through the scandals that arise in harems. Loss of erectile power in men caused by spermatorrhœa, excess, or disuse, may be accompanied by failing inclination or total loss of sexual passion.

The ancient theory that the liver is the seat of love is not without physiological data. Solomon alludes in the seventh chapter of "Proverbs," to the effect which amative excess has upon this organ—"till a dart strike through his liver." In the thirteenth Ode, Horace declares to Lydia that his "inflamed liver swells with bile difficult to be repressed."† An indifference to the passion of love, and even a total inability to understand

* Emil. F. Ruedebusch, "The Old and the New Ideal," p. 55.

† Ferdinand in "The Tempest," Act iv., Sc. 1, says, "The white cold snow upon my heart abates the ardour of my liver."

the force of the impulse in others, may result in some cases from disease of the liver. The man or woman who becomes suddenly insensible to the attraction of the opposite sex, may have been erotic during youth and the earlier years of maturity. A serious liver complaint will modify and change a man's views upon many things, and there is therefore good reason to suppose that such disorders may destroy sex-feeling.

Frigidity is not simply a question for the pathologist and the student of morbid psychology. It is a matter of serious social importance. Conjugal calamity being so frequently brought about by the coldness of one of the pair, it is necessary that the idiosyncrasy should be discussed and reckoned with. It has been suggested that in the future "natural nuns" will form a class of useful workers in the community. They will be like the working-bees of the hive. As it is, many women who are but slightly influenced by love, elect to remain celibates for life, and some of this order devote their energy to social labour in various fields. Probably when the abnormity is fully recognised, the innately cold woman will abstain on principle from entering into love-relations with men, while the naturally non-sexual man will have scruples against ruining a woman's chances of conjugal happiness.

There is a broad barrier of misunderstanding between the fervid and the unimpassioned man; but betwixt the amative husband and the frigid wife there is still wider separation in views, tastes, and emotions. The ardent suitor who finds his mistress irresponsive is often incited to more vehement protestation under the impression that this coldness is a result of ordinary maidenly coyness. But when he discovers ultimately that this indifference to his caresses as a lover was not affectation, but a manifestation of native frigidity, he begins to ponder seriously upon the problem. He has sealed a lifelong contract with a passionless companion whose nature recoils against physical love. She endures; she cannot enjoy. Her

husband soon discovers that she consents as a matter of connubial duty, and she probably speaks of her submission as a "sacrifice." Women of this type express disgust at "animality"; they complain of the sensuality of "exacting" husbands, and discredit the fact that other wives derive happiness from "the physical side of married life." They are severe in their condemnation of those who yield to the force of passion. Restraint is easy to them; continence being their natural state they believe that they have reached a high plane of moral evolution, and they are shocked at the "grossness" of human generative processes.

I will here briefly describe the characteristics of the subjects in eleven examples of frigidity in women, and three cases in men. With most of these persons I am intimately acquainted.

I. Mrs. H., a delicate blonde, rather stout. In manner warm, but extremely prudish in her views of sex-love. Married fifteen years to a moderately amative, amiable man, for whom she professes affection. From the day of marriage she has persistently refused intercourse; the idea of physical passion fills her with disgust, and she will not believe that other women are willing partners in the act, nor that they find the slightest happiness in it. The husband has never insisted upon exercising marital rights, but for social reasons the pair live together. Mrs. H. is capable of jealousy, and expresses grief at the idea of separation. She is fond of children, but not sufficiently maternal to overcome her repugnance to coition. Her peculiarity causes her no surprise, as she is under the impression that all women are naturally indifferent to material love. Age, between forty and fifty.

II. Mrs. T., a fair woman of twenty-eight, physically attractive, and married four years to a passionate husband. She taunts her husband for his "weakness" in being unable to live in absolute continence. She regards compliance with his wishes as the bestowal of a great favour and an act of unselfishness. To show her apathy, she laughs at her husband's ardent words and caresses. She is fond of admiration and not adverse to mild flirtation.

III. Mrs. V., aged twenty-eight, married at twenty, and lives on affectionate terms with her husband. She has borne one child, whom she loves intensely. Her case interests her intellectually, but she laments her coldness, and endeavours to account for it. She is intelligent, speculative, and cheerful. There is no positive shrinking from

sexual intercourse, but she has never experienced the least gratification.

IV. Mrs. M., aged sixty-three; fair and energetic; thin hair growth. Married for thirty-six years to an amative husband, and the mother of six children. She is warm-hearted, imaginative, and earnestly religious, with idyllic views of love. She speaks of physical union as "animalism" and the "nasty side of marriage," and exhibited coldness from the first day of wedlock. Her marriage has been unhappy and her submission a continual sacrifice. Her three sons and one of her daughters are normally amative; but the other living daughter displays antagonism towards men, and realises that her frigidity would probably lead to unhappiness in marriage. The cause of the irresponsiveness of Mrs. M. is probably psychic. She is mentally unsuited to her husband.

V. Mrs. L., dark, thin, and pretty. Married twice; the mother of four children, and a very affectionate wife. The origin of sexual coldness in this instance is doubtful, but it is probably acquired, and not congenital. Mrs. L. suffers from chronic ulceration and insensitivity. Aged thirty-six. Often discusses her indifference with her husband.

VI. Mrs. P., aged forty-six, married twenty years. No family. She is fair, very attractive, and artistic, with low vitality. Her husband is ardent and constant. The union is not entirely happy, though the pair never quarrel with one another.

VII. Mrs. A., a working-class wife, aged twenty-six; mother of a boy of seven. Very cold. Rather pretty, fair, thin hair; somewhat hard and unemotional, and addicted to scolding. Her husband is very devoted and passionate.

VIII. Mrs. G., aged forty; separated from a passionate, handsome, intemperate man. She is fair, with full bust. Rather reserved, but kindly. She has a boy of twelve. Is constant, and capable of a calm, unimpassioned love, based solely upon admiration for a man's rectitude. She describes herself as "an iceberg" in the matter of physical love, and would be perfectly content to live on platonic terms with a husband.

IX. Miss W., aged sixty, a cultured woman, and earnest advocate of women's rights. Cheerful and kind-hearted disposition. She has always preferred the society of women, and avoided men. Expresses dislike of the opposite sex, and has never been in love or felt the slightest desire to marry.

X. Miss B., aged about fifty. Close friend of Miss W., whose opinions and aversions she shares.

XI. Miss C., aged about thirty-eight, dark, thinnish hair. Pleasant manners, but rather prim. She is imaginative. Has never felt at-

tracted to men, and dislikes the sex. Men appear "coarse" to her. She has had several offers of marriage, but found it impossible to fall in love. Fond of her own sex, and shows affection for young girls.

Mr. N., aged about seventy, a bachelor. Capable only of fraternal feeling towards women. He is fairly strong in physique, but somewhat feminine in conformation. He has never been in love nor felt the least dissatisfaction with a strictly celibate life. Has never admired the external beauty of women; but he respects worth of character and piety in the sex, and was affectionate to his mother.

Mr. O., aged sixty, dark, and very robust. He is a thorough misogynist, and has never liked women. He can be continent without any need for self-control. A hard drinker. He is exceedingly shrewd and practical, and apparently devoid of generous sentiments, imagination, and a desire for social intercourse.

Rev. J., aged fifty-six; bachelor; clergyman of the Established Church. Admitted to me that he had never liked any woman except his mother. Cultured, but unemotional. Very fond of the company of men, and especially of youths. He has a weakness for wines and spirits. Repeatedly suspected of sexual inversion.

Men and women of this dispassionate order cannot be trusted to take care of the sex-morals of other persons. Yet the absence of the distracting element of passion may leave them with a superfluity of energy which must find an outlet somewhere, and they are often self-elected, wary custodians of their neighbours' morals. The men of this type may sit on the judicial bench and decide difficult sexual cases; the women may organise a committee for the prosecution of vice. Both are by nature quite incompetent to adjudicate upon or discuss questions of the sexual relation. Their distorted perceptions of human nature disqualify them for most fields of moral reform. Woe betide the luckless victim of passion who happens to fall into the hands of a sexless jurist! Men and women of ordinary amative constitution will show more or less leniency and forgiveness towards lapses from chastity. They recognise that they are of like passions to the delinquent, and they endeavour to imagine themselves in a similar situation of temptation and peril. But the frigid cannot easily escape the

native restrictions and prejudices of their temperament, and their denunciation is without the least salve of that fellow-feeling which restrains injustice and tends to clemency and compassion. Their spurious "virtue of continence" renders them ferociously austere.

When this abnormality is properly studied as a branch of sexual sociology, we shall learn the need of dissuading these types from contracting matrimonial unions with their opposites in physical and mental organisation. The cold man has no right to risk the happiness of a passionate woman; and the frigid woman should abstain on moral grounds from allying herself with an amative man. The naturally deficient must also admit that they are disqualified from legislation and public pronouncement upon sex questions.

Certain writers who have not been at the trouble of inquiring closely into this matter of frigidity think that they have settled the difficulty by describing the peculiarity in women as a scarce and unimportant form of hysteria. But investigation and medical testimony show that the morbidity is "common to an incredible degree," and that its effects are very frequently disastrous in society. It is not a subject to be waived away with an impatient sneer. On the contrary, it is a consideration calling for serious inquiry.

As an example of the superficial view of the phenomenon, I quote from an article on "Thomas Hardy," written by Mr. David Christie Murray, in "The Weekly Sun," Feb. 7th, 1897:

"Mr. Hardy's latest work, 'Jude the Obscure,' deals very largely with the emotions and reasons which animate a young woman when she decides not to sleep with her husband, when she decides that she will sleep with her husband, when she decides to sleep with a man who is not her husband, and when she decides not to sleep with the man who is not her husband. Now, all this does not matter to the mentally-solid and well-balanced reader. It is not very interesting, for one thing, and apart from the fact that it is, from a workman's point of view, astonishingly well done, it would not be interesting at all. Mr. Hardy offers it as a study of a temperament. Very well. It is an

excellent study of a temperament, but it bores. The theme is not big enough to be worth the effort expended upon it. Here is an hysterical, wrong-headed, and confused-hearted little hussy, who can't make up her mind as to what is right and what is wrong, and who is a prey to the impulse of the moment, psychical or physical. I don't think there are many people like her. I don't think that from the broad, human-natural point of view it matters a great deal how she decides. But I am sure of this—that the more that kind of small monstrosity is publicly analysed and anatomised and made much of, the more her morbidities will increase in her, and the more unbearable in real life she is likely to become. Mr. Hardy's labour in this particular is a direct incentive to the study of hysteria as a fine art among such women as are natively prone to it. One of the gravest dangers which beset women is that of hysterical self-deception. The common-sense way of dealing with them when they suffer in that way is kindly and gently to ignore their symptoms until the reign of common-sense returns. To make them believe that their emotions are worthy of the scrutiny of a great analyst of the human heart is to increase their morbid temptations, and in the end to render those temptations irresistible. The one kind of person to whom 'Jude the Obscure' must necessarily appeal with the greatest power is the kind of person depicted in its pages, and the tendency of the book is unavoidably towards the development and multiplication of the type described. This is the only end the book can serve, apart from the fact that it does reveal to us Mr. Hardy's special knowledge of a dangerous and disagreeable form of mental disorder. But it is not the physician's business to spread disease, and any treatise on hysteria which is thrown into a captivating popular form, and makes hysteria look like an interesting and romantic thing, will spread the malady as surely as a spark will ignite gunpowder."

Mr. Murray's fear that sound artistic presentation of the character of Sue Bridehead will tend to increase this form of neurosis seems to me rather exaggerated. Mr. Hardy has duly recognised a not uncommon idiosyncrasy, and treated it effectively in a powerful work of fiction. His critic thinks that "the theme is not big enough to be worth the effort expended upon it." We might as reasonably ask whether any other topics such as normal love, robbery, mysterious disappearance, and life on desert islands "are big enough." A common and increasing aberration, which is not a mere matter of private concern, is undoubtedly important from Mr. Murray's "broad

human-natural point of view." The study may bore Mr. Murray, just as the subjects of bi-metallism or the flora of the Orkney Islands may bore other minds; but that is hardly proof positive that the inquiry is insignificant. There is no coercion to the investigation of sexual pyschology or any other study.

Is it a fact that this abnormity is only the hysterical symptom of "wrong-headed and confused hearted" little hussies? I have endeavoured to bring forward evidence to prove that it is something more than a silly vagary of the fancy. Frigidity is a source of much conjugal discord and misery in either sex. It gives an intellectual and moral warp to many of its subjects, and leads to false views, harsh judgments on human weakness, and lack of sympathy with tender and elevating emotions. The few persons who believe that in the course of future evolution of the human race love will be gradually divested of sensuality, are inclined to regard frigidity as a high spiritualising factor. They lose sight of the truth that many of the noblest emotions of the heart and qualities of the mind are inseparably associated with the sexual instinct, that these are indeed the manifestations of that desire which asceticism has so long striven to repress and mortify.

CHAPTER XVI.

Perversions of the Sexual Instinct.

Perversion—Common in primitive races and civilised nations—Causes—Scientific opinion on inverted sex-feeling—Masturbation—Sources of the practice—Ethical and physiological views—Evils of the habit—Its effect upon the mind—Homosexuality—Lesbianism—Sappho—Morbid sexuality—Necessity for elimination of perverted tendencies through heredity, restraint upon the marriage of morbid types, and youthful environment.

The phenomena of disordered sexuality are most noticeable in the human species. Besides mankind monkeys are the only animals that masturbate. History shows that specific perversion develops among the more cultured races. The annals of the ancient Grecian and Roman civilisations record a gradual increase of inverted sex-feeling, corresponding with the growing complexity, luxury, and refinement of social life ; and the same phenomenon may be noted in modern nations well advanced on the path of human evolution. But on the other hand, there is evidence to confute the assumption that perverted sexuality is only found among civilised men. Letourneau states that "nothing is more common among primitive races than what is called Socratic love." Sodomy is common in all parts of America, where semi-civilised peoples survive, in New Zealand, Siberia, and among the Esquimaux, in New Caledonia, in the New Hebrides, and many other countries. It is comparatively uncommon among the negroes.

It is therefore inexact to attribute perversion and inversion of the sexual passion to civilisation. Not one but many conditions must be ascertained as causes of disordered desire and unnatural sexual practices. Offences characterised in this country as gross and abominable crimes, to be punished with the utmost severity, were once, and are still, in some nations sacred acts intimately associated with religious belief and an essential part of religious ritual. Many creeds of religion

sanctified the prostitution of women in the temples, and many faiths have employed the inverted sex-sense in the performance of pious rites. "From time immemorial," says Elie Reclus, "there has been a marked affinity between the minion and the servant of the altars, between the prostitute and the pallacide." Among the Western Inoits at this day pretty youths are bought by men, and ultimately dedicated to the priesthood.*

The prime cause of sexual perversions must be sought in the nervous organisation of mankind. What is called "contrary sexual feeling," the passion for another person of one's own sex, is very largely a matter of physiology and heredity. The invert is an abnormal human being. In a pamphlet on "Sexual Inversion,"† a paper read by Mr. Havelock Ellis before the Medico-Legal Congress of New York, the following statements are set down in an approach to the question from the point of view of psychology :

"What is sexual inversion? Is it, as many would have us believe, an acquired vice, to be stamped out by the prison? Or is it, as a few assert, a beneficial variety of human emotion, to be tolerated, even fostered? Is it a pathological state, qualifying its victims for the lunatic asylum? Or should we look upon it as a natural monstrosity, a human 'sport,' the manifestations of which must be regulated when they become anti-social? I think there is an element of truth in more than one of these views. And I am prepared to admit that very divergent views of sexual inversion are largely justified."

A number of German and French physiologists and physicians, among whom are Krafft-Ebing, Moreau, Tardieu, and Moll, have devoted much research to the psychology and pathology of sex aberrations. Krafft-Ebing's work, *Psycopathia Sexualis*, is the most comprehensive treatise on love-perversions which has hitherto appeared. It is of great value to the doctor, the neuropathist, the alienist, the legislator, and the judge, and the abnormities upon which it treats cannot be overlooked by the earnest sociologist. We have to admit that

* "Primitive Folk," p. 68.

† Now incorporated in a volume on the subject with the same title.

Western civilisations manifest every known form of perversion and inversion ; that licentious practices of an incredible nature are to be encountered in every town of Europe, and that pederasty among men and Lesbianism among women appear, from the evidence to hand, to be on the increase in England and the United States. These topics are unsavoury, and like all subjects that disgust or sadden, they are too often banished from sane discussion. But neglect of inquiry into any question of human interest can scarcely be justified upon ethical and social grounds. If festers are spreading over society it is surely time to study the nature of the symptoms, and to endeavour to check or cure the disease.

It is not necessary that I should deal at any length with sexual-inversion. Inquirers who wish to acquaint themselves with the causes and manifestations of the abnormality with a view to forming just, moral, and scientific conclusions may be referred to a work on "Sexual Inversion," by Havelock Ellis. The literature of the subject by Continental investigators is also accessible to responsible educated persons in this country. Realising that no examination of human sex-love could in any sense be termed comprehensive if no reference was made to the prevalence of perversions of the instinct, I intend to note briefly a few facts calling for the serious attention of intelligent men and women who refuse to shirk any themes that directly and indirectly concern individual and social progress.

MASTURBATION.

This common practice of human beings is a form of self-gratification, variously described as onanism, self-abuse, self-pollution, and secret vice. Excitation of the external sexual organs of either sex is the habit of the greater number of the human race in almost every part of the world. This artificial method of satisfying the sex appetite is far more frequently employed by civilised than by semi-

civilised and barbarous people. Whenever and wherever natural satisfaction is difficult to obtain, most men and women practice masturbation. Among nearly all rude tribes there is full facility for sexual intercourse at the advent of puberty, or at the nubile age, and this is a sufficient explanation of the fact that savages are not much addicted to self-excitation. Most negroes loathe masturbation. In civilised and refined nations the practice is commoner among the upper classes, the educated, and the luxurious than among the toiling population, the uncultured, the hard-working, and the ill-fed. It is a fact that the sons and daughters of the working class are more moderate in this indulgence than the children of the middle and highest orders of the community.

One reason for the greater continence of the poor in this respect is that they marry young, while other causes must be ascribed to a plain diet, absence of certain imaginative stimuli to erotic thought, hard living generally, little leisure, and the fact that irregular sexual intercourse is not uncommon between young men and women of the proletariat.

In many cases the habit has a physical rather than a mental origin. Very often before puberty a boy experiences an irritation of certain parts, and to relieve this he uses friction with the hand. This rubbing causes a pleasant sensation, and having made this discovery, the boy soon begins to manipulate the organ periodically. In this way boys of nine or ten, and even still younger, contract a habit which becomes confirmed by the time puberty is attained. With the development of the organs in adolescence there is an increased amount of pleasure in the act, and if the desire is strong and the will weak, the youth masturbates with injurious frequency. A similar irritation of the vulva, the ovaries, or the clitoris of girls often induces them to handle the external organs, and, as in the case of boys, they become persistent masturbators.

More frequently, however, the practice is suggested or taught

by a companion, who arouses interest and curiosity by expatiating upon the enjoyment of the act. Servant girls are often the inciters. Some nursemaids have a habit of initiating little children of either sex, and by this means many boys are made precociously amative. Long before puberty some boys are able to partially gratify the desire of sensual servants who have awakened their passion prematurely. Chevasse and other medical writers speak of the danger of allowing children and servants to associate without due supervision.

It is at school that the habit is often taught by others. Solitary and mutual masturbation are the common practices in most schools for either sex. Some persons have said that there is not a single school where the habit is unknown. Inquiry among a large number of men has confirmed my presupposition that there is not one boys' school where the majority of the pupils abstain from masturbation. Specialists in the diseases of women, and family doctors generally, testify as to the prevalence of the practice amongst girls before and after puberty. It is sometimes said that boys are more given to this habit than girls; but several physicians of wide experience believe that it is equally common in either sex, while some affirm that the number of girls who masturbate is beyond the number of boys. Professor Carl Schroeder, Pearse, and several other practitioners record many instances of foreign substances found in the vagina and introduced for the purpose of titillation.*

Bebel refers to the use of instruments by women:

"These unnatural means of gratification, especially among women, have been carried on with the greatest effrontery for years under the eyes of the law. We refer principally to the covert recommendation of certain articles of trade, which one finds announced for sale in the largest newspapers, and especially in the advertisement sheet of the periodicals that are mostly read in families."†

* "Diseases of Female Sexual Organs," in "Cyclopœdia of the Practice of Medicine."

† "Woman," p. 85.

Much has been written in denunciation of the practice of self-gratification. Moralists have described the habit as a debasing vice, corrupting to the soul and enfeebling to the body, and in many pamphlets for the young there are terrible pictures of the demoralising and debilitating effects of solitary indulgence. The medical profession has for the greater part taken this attitude of unqualified condemnation. Masturbation is termed "self-pollution" and an unnatural and injurious propensity, and a long catalogue of resultant physical and mental disorders has been set down as a warning to youth. Quacks, as well as qualified doctors, have pointed to the fearful penalties inflicted by Nature upon those who attempt to outwit her purpose by artificial satisfactions. Thousands of sensational pamphlets and leaflets are distributed annually by charlatans, who advertise infallible remedies for restoring the shattered nervous systems and invigorating the enfeebled sexual organs of those who have contracted the habit of masturbation. In these alarming booklets there are stories of men and women who have wrecked their health, rendered themselves hopelessly incapable of consummating marriage, and passed from one stage of physical and mental decline to another, till they lost their reason or tottered into an early grave. It is highly probable that these terrifying examples have caused far more insanity than the practice of masturbation.

Certain eminent physicians, who do not allow themselves to be deceived by preconceptions and popular beliefs, testify that the physical evils of masturbation have been somewhat exaggerated. Without doubt, it is right to caution the young against the practice, and in some respects the exaggerations have their value as deterrents. But without the least intention to advocate a habit which may be condemned on more than one consideration, we may fairly criticise the method of the quack who deliberately falsifies the evidence of skilled and experienced physicians in order to ensnare the hysterical and the morbid and to batten upon their

ignorant credulity. Sir James Paget in his "Clinical Lectures," p. 284, affirms that masturbation "does neither more nor less harm than sexual intercourse practised with the same frequency in the same conditions of general health, and age, and circumstance." This cautiously-formed opinion of a distinguished practitioner is undoubtedly worthy of acceptance. Professor Gross, a specialist in diseases of the sexual organs, and the author of a "Treatise on Impotence," fully endorses the testimony of Sir James Paget.*

Ethical objections may be brought forward in support of the view that masturbation sullies purity of mind, and destroys the finer emotions which raise sexual love above simple gratification of physical desire. The question is delicate and difficult to determine. Some men and women have declared that masturbation is much less injurious to moral fibre, and certainly less harmful to the public health than prostitution. This means of satisfaction is spoken of by others as "Nature's safety valve" for the boiling passion of those whe are unable to obtain normal gratification; and one or two writers have boldly advocated the practice for celibates through force of circumstance. Such counsel has not been given by medical men of eminence and authority. The private views of intelligent doctors must remain a matter of speculation. Unfortunately in most intricate matters of morality, judicious and careful examination is apt to be accepted as advocacy of questionable practices, and this is especially the case in such investigation as I have undertaken in this volume. The fear of ill-judged suspicion of taking sides in these inquiries prevent many persons from expressing any sort of opinion. Believing most firmly in the principle of scientific impartiality of judgment, I have stated every opinion which I have been able to obtain. But in no sense do I defend, and much less advocate, any form of unnatural sexuality.

* On the other hand the anonymous medical author of "Sin and Disease" (chap. xv.) states that involuntary emissions "in the slightest degree" indicate loss of moral and physical tone.

It is undeniable that immoderate masturbation, like excess of sexual intercourse, causes many ills of the body and mind. The habit has a tendency to become uncontrolled, and in some instances it degenerates into a monomania of secret sensuality. Victims of this excess sometimes lose all restraint; and to prevent the practice it is necessary to secure their hands. Unlike the natural satisfaction, masturbation requires no associate, and it can be performed at any time and almost everywhere. The act is therefore likely to become very frequent, and the more the craving is indulged the more powerless is the subject's will to restrain desire. In men this excessive indulgence may produce very serious enfeeblement of the nervous system, derangement of the digestive function, and weakening of the reproductive organs. The effects upon women are similar, but probably less harmful to the whole organism.

Masturbation when immoderate may almost entirely change the character and opinions. The masturbator is usually amative; he is by nature capable of fervent sex-love, but after a time the natural emotion wanes, and women cease to attract him. Sometimes the victim of the inveterate habit exhibits a high degree of spirituality and religious fervour, and this characteristic is said to be more noticeable among women than among men. Stern prudes of either sex are not infrequently addicted to masturbation.

"The development of puberty," writes Dr. Henry Maudsley, "may lead indirectly to insanity by becoming the occasion of a vicious habit of self-abuse in men; and it is not always easy to say in such cases how much of the evil is due to pubescence and how much to self-abuse. But the form of mental derangement directly traceable to self-abuse has certainly characteristic features. There are no acute symptoms, the onset of the disease being most gradual. The patient becomes offensively egotistic and impractical; he is full of self-feeling and self-conceit; insensible of the claims of others upon him, and of his duties to them; interested only in hypochondrically watching his morbid sensations, and attending to his morbid feelings. . . His delusions are the objective explanation, by wrong imagination, of the

perverted feelings. Messages may be received from heaven by peculiar telegraphic signals; and there are occasionally quasi-cataleptic trances. It is strange what exalted feelings and high moral and religious aims these patients will often declare they have, who, incapable of reforming themselves, are ready to reform the world. A later and worse stage is one of moody or vacant self-absorption and of extreme loss of mental power. They are silent, or, if they converse, they discover delusions of a suspicious or obscene character, the perverted sexual passion still giving the colour to their thoughts. They die miserable wrecks at the last. This is a form of insanity which certainly has its special exciting cause and its characteristic features; nevertheless, I think that self-abuse seldom, if ever, produces it without the co-operation of the insane neurosis."*

In Bucknill and Tuke's "Dictionary of Psychological Medicine" there are also cases of masturbatic insanity.

States of spurious spirituality induced by excessive masturbation are not uncommon. "Very remarkable is the strain of exalted sentiment and lofty idealism professed among some of these persons," writes Dr. Maudsley, in the "Pathology of Mind." The subject finds human nature terribly gross; he may even make an agreement with his future wife to abstain from the sensual pleasure of marriage. Although sunk in a mire of sensualism, these individuals may gain a repute for high refinement of feeling and intense religious zeal. A dislike for marriage, with more or less aversion to the opposite sex, is a fairly common symptom of a disordered emotional nature through self-gratification. Tissot, in his work on "Onanism," says that indifference to marriage is a common sign of masturbation in both sexes; that such apathy is more frequent among women than among men, and that even when the power still remains for normal satisfaction, the artificial gratification is preferred.

Almost every nervous affection and physical ill arising from inordinate sexual intercourse. is found to follow long-continued and immoderate masturbation.

* "Body and Mind," pp. 86, 87.

INVERSION AND PERVERSIONS.

Homosexuality exists all over the world; but it is much more commonly practised in some nations than in others. Rigorous punishment does not lessen the tendency. "It is probable," writes J. Dixon Mann, "that inverted sexual feeling is much more widely spread than is supposed, the cases that come before the courts of law being but the shadow of the reality."*

This practice, regarded in our civilisation as a terrible shame and vice, was actually elevated to an ideal in the Hellenic times. Aristotle advised his disciples to abstain from women, and to practise pederasty instead of normal love, and Socrates regarded the habit as a mark of refinement. Grote says of the Greeks, "The beauty of women yielded satisfaction to the senses but little beyond. It was the masculine beauty of youth that fired the Hellenic imagination with glowing and impassioned sentiment."

"Plutarch, in his 'Life of Agesilaus,' dwells on the intense self-control manifested by that great man in refraining from gratifying a passion he had conceived for a boy named Megabetes, and Maximus Tyrius says it deserved greater praise than the heroism of Leonidas ('Diss,' xxv.). Diogenes Laërtius, in his 'Life of Zeno,' the founder of Stoicism, the most austere of all the ancient sects, praises that philosopher for being but little addicted to this vice. Sophocles is said to have been much addicted to it."†

In most instances of inversion the propensity is congenital. Many theories have been advanced by Moll and others to explain the abnormality; and among other exciting causes disappointment in love acting upon a latent tendency, seduction, and example (frequently at school) have been ascertained in cases investigated by Mr. Havelock Ellis. It is almost certain that there is a predisposition in most persons of either sex who exhibit inverted sex-feeling.

* "Forensic Medicine," p. 110.

† Note to p. 294, vol. II., Lecky's "Hist. of European Morals."

Strange as it may seem, the inverted subject is often brilliant, artistic, and sympathetic, He wonders at his perversion and realises that he is abnormal ; but he finds it a hard matter to subdue the promptings of a deranged passion. In inversion we often find striking illustrations of the tyranny of morbid organization. Perhaps without an exception the victims of these disordered desires are members of families in which various forms of insanity have existed for generations. Such is the opinion of Moreau.

Slight forms of inversion are said to be commoner among women than among men. In polygamous countries Lesbianism is extremely common ; in Egypt every woman in the harems is addicted to the practices of the cult of the Isle of Lesbos. Woman inverts abound in French creole countries. The prevalence of the habit among prostitutes has been observed by several writers. In Berlin 25 per cent. of courtesans have Lesbian tendencies.

The beautiful poetess Sappho, who presided over a community of women in Lesbos, wrote passionate odes to female loveliness in which is manifested all the fervour of inverted passion. Attachments between women had the characteristics of sexual love. It is difficult to decide the exact nature of Sappho's intimacies with her own sex ; but many of her contemporary writers relate that the friendships of women in the island of Lesbos resembled those between men among the Dorians and Spartans. "A great number of the poems of Sappho," writes Professor K. O. Müller, "related to these female friendships, and reveal the familiar intercourse of the woman's chamber, the Gynœconitis ; where the tender refined sensibility of the female mind was cultivated and impressed with every attractive form."*

Sapphism is a term used to describe a certain form of sexual inversion in women. Tissot says that, "Women have been

* "Literature of Ancient Greece," p. 177.

known to love girls with as much fondness as ever did the most passionate of men, and conceive the most poignant jealousy when they were addressed by the male sex on the score of love."

The morbid impulse of "exhibitionism," or indecent exposure, is a common form of sexual aberration in civilised countries. Krafft-Ebing cites cases of men who repeatedly succumb to a temptation which they describe as irresistible; and in most cases repeated punishment fails to restrain the victims of this impulsion.

Sadism and Masochism are disorders of the sexual passion not infrequently found among the inmates of our asylums. The Sadist (named after the Marquis de Sade) is unable to gratify his lust without inflicting pain upon women. The perversion is an example of man's natural tendency of aggression in sexual intercourse carried to the extreme of brutal cruelty. There is hardly a doubt that the Whitechapel murderer, who killed and mutilated unfortunates, was suffering from an obsession of a loathesome form of Sadism. The morbidity is rare among women, but one or two cases are mentioned by Krafft-Ebing. In the Masochist the sexual orgasm can only be induced by a preliminary endurance of pain, either self-imposed or inflicted by the woman.

These vices and morbidities are said to be increasing in Western nations. To many they are the signs of an effete civilisation hastening to decay, and to others they are examples of atavism. "The resemblance between the moral coarseness of the savage and the depravation of the civilised man is quite superficial," says Letourneau. "In short, the savage is a child, while the civilised man, whose moral nature is corrupt, presents to us rather the picture of decrepit old age." It is necessary to expose these corruptions of the sexual instinct for the grave consideration of the moralist, the sociologist, and the parent. Heredity, early environment, education and other

causes over which man can exercise a greater or a less degree of control, all contribute to the genesis and growth of morbid sexuality and perverted amativeness.

The purpose of punishment is the protection of society against the anti-social individual who injures others by criminal acts. Inverts must be legally restrained from contaminating the young ; and every effort should be employed to check any sexual aberration during the impressionable years of youth. Some reformers very rightly urge that habitual and hopeless criminals should be hindered from reproducing their tendencies in offspring. When more able scientific inquiry is devoted to the question of inversion, society will doubtless exercise such control over these victims of inverted sexual instinct. Fortunately, the invert usually exhibits a dislike for marriage, and thus Nature seems to restrain the transmission of the in-turned feeling to posterity. Yet aversion to the normal expression of passion does not invariably accompany the predisposition to inversion, and the inverted may marry and transmit their congenital trait.

CHAPTER XVII.

Conjugal Physiology and Hygiene.

The great lack of knowledge of human reproduction—Origin of the ignorance—The necessity for inquiry—Sex-passion in cultured races—Hygiene of marriage—Use and abuse of coition—Parentage—Influence of transitory states on offspring—Time of conception—Right age for parentage.

In the words of the service for the solemnization of matrimony, used in the Established Church of this country, marriage was "first ordained for the procreation of children." Many persons within the pale of the Church, and some without it, object to this direct statement of a physical fact. It is somewhat odd to find M. Max O'Rell among the critics of this Protestant rite. He thinks that these are not the terms to employ when a youthful modest pair stand before the altar, and he protests gallantly on behalf of the bride, remarking that she knows nothing of the procreative processes and should be spared this enlightenment as to the primary object of her espousal. With the putative indelicacy of the formula we are not here concerned. What is of real importance is that while those words of the ceremony convey an indisputable truth, the great majority of virgin brides are in almost total ignorance of the grave and wide significance of that truth.

Among all the many writers upon marriage, parentage, and sexual physiology, there are very few indeed, if any, who do not deplore this want of knowledge and lack of a sense of deep responsibility in men and women who are about to undertake the noble duties of conjugality and parentage. It is often urged that this ignorance is directly chargeable upon men, who, for centuries, have persistently demanded that virgins shall be kept in a state of infantile innocence in order that

"maidenly purity" may be preserved.* To the shame of men in the mass this is true. It is as true to-day as it was three hundred years ago, in spite of the spread of education among women and the enlargement of their boundary of experience of life. We have so long obscured sane knowledge of sex and reproduction from the bulk of the people, and especially from women, that any desire for scientific instruction in these subjects has become inextricably confused with ideas of prurience or of impropriety. Yet for all that, I do not think that there is a single writer on the physiology of marriage, medical or lay, man or woman, who has not been cordially thanked, and in some cases repeatedly thanked, by readers for spreading the clear rays of light upon a dark subject; by explaining matters which ought to be free from reproach and misconception, and should be intelligently understood of those who are about to aid in the perpetuation of the human race. There is, without a doubt, a widespread (though often unavowed) healthy curiosity abroad, a desire for knowledge and guidance, and a dissatisfaction with the system of misguided suppression which has worked so much evil and produced such untold misery in wedlock.

To those who by habit resolutely refuse to close their eyes to any of the facts of human existence, it may seem incredible that thousands of brides of ages varying from eighteen to thirty-five enter upon the marital career either in almost absolute ignorance of the fundamentals of reproduction, or at best possessing an inefficient knowledge of their new offices. All the necessary "initiation" is intrusted to the bridegroom, who, in most instances, is as ill-taught as his bride. If he has knowledge of physical love matters, it is most probably through

* There is sane morality in these sentences from Robert Dale Owen's "Moral Physiology." "For myself, I would withhold from no sister, or daughter, or wife of mine any ascertained fact whatever. It should be to me a duty and a pleasure to communicate to them all I knew myself: and I should hold it an insult to their understandings and their hearts to imagine that their virtue would diminish as their knowledge increased. Would we but trust human nature instead of continually suspecting it and guarding it by bolts and bars, and thinking to make it very chaste by keeping it very ignorant, what a different world we should have of it!"

experience in mercenary amours; and from such schools of vice he goes to the marriage-bed to seal a union with a vestal reared in the innocence of ignorance.

The ordinary elementary treatises on physiology exclude any teaching on the generative functions and processes. Lovers on the eve of marriage shrink from questioning their married friends; and often the parents are the last persons from whom they would seek light on the subjects of conjugality and reproduction. Young people can readily gain all the requisite information concerning rules of health and the process of digestion. But upon the equally, if not more, important matter of sexual hygiene, they may search long and without success among the books of public libraries. This obfuscation and silence have their origin in the asceticism that taught men to associate shame and uncleanness with the physical expression of the love of the sexes. Man in a natural state knows nothing of this spurious modesty, and cannot comprehend the reticence of civilised people.

I differ entirely from those who argue that these things should be left to native instinct. In this matter we cannot draw an analogy between the periodic awakening of love-passion in brutes and the premeditated unions of men and women. Man must supplement and direct his instincts with the use of the faculty of forethought. His exercise of the procreative function concerns society and posterity, and State laws are framed to control that exercise. Nor can I concur with the opinion that the investigation of this great subject of sexual physiology tends to destroy one's tender and poetic sentiments regarding love and parentage. Your poetry must indeed be an imaginary quantity in your intellectual composition if it cannot dwell with scientific facts of sex.

The life of cultured races is complex and artificial; the life of the savage is simple and natural. A primitive husband and wife unite as the lower animals couple, without a high degree

of emotion. There is probably as much psychic difference between the physical sexual relations of a European married pair and the rude spontaneous matings of savages as there is between the intercourse of the savage and the copulation of earth-worms.

The highly civilised man is a bundle of sensitive, and often somewhat morbid, nerves. He is more passionate and voluptuous than the savage. He has more imagination and greater susceptibility to pleasure and pain ; in fine, he is on a much higher passional plane. His obedience to the reproductive instinct is manifested in a sex-love that has not lost, but rather gained, in passion and warmth, while to this increased sensitivity to physical pleasure is added a hundred concomitant, commingling tender sentiments. The cerebral development and the environment of the civilised man cause him to reflect and dream upon his sensations and emotions, to invest the act of love with poetry, and to find subtle meanings and symbols in marriage. Such a being cannot act as a mere creature of instincts. Upon every affair of his physical existence he is constantly impelled to think with more or less curiosity and desire for knowledge.

HYGIENE OF MARRIAGE.

It may be said that no organs of the human body are more misused and injured than those constructed for the reproduction of the race. These organs are injured by disuse in constant celibacy, by abuse in the pseudo-celibacy of the dissolute, and by excessive use in the marital life. The principal cause of this abuse and injury is the prevailing ignorance of mankind concerning the physiology of sex.* Who, among men and women of experience in life, can deny

* "An acquaintance with the physiology and anatomy of the sexual organs," writes Bebel, in "Woman," "ought to be as widely spread among both sexes as any other branch of information. If we possessed knowledge of our physical nature we should regard very many vital questions from quite a different standpoint to our present one."

that tens of thousands of miserable marriages result from this fatal ignorance ?

The first lamentable episode in many tragedies of marriage is enacted at the hour of physical consummation. Many bridegrooms, through ignorance, shyness, or ill-controlled passion inflict considerable mental and physical suffering upon their brides. The diffidence cannot always be dispelled ; but the haste, the lack of physiological knowledge, and the misunderstanding of a sensitive woman's nature are avoidable offences. Let it be laid down as a principle for husbands, at the outset of the connubial relation, that an alarmed and reluctant virgin must be patiently wooed and never ravished. Man is the only animal that forces the female. If it were not for the fact that I possess only too much evidence that many husbands sink below the moral level of brute feeling in this matter, I could not easily believe that the man who has promised to cherish and protect a woman can shatter that vow in the earliest days of matrimony.

With women the first sexual embrace is usually attended with suffering. Napheys says that "the marital relations ordinarily continue during the first few weeks to be more or less painful."* The husband who fails to show tender sympathy during this time, which surely should not be a distressful prelude, will certainly forfeit much, if not all, of his bride's love and esteem.

To ensure complete and healthy enjoyment of intercourse it is essential that the organs of both sexes shall be in a state of adaptability. It often happens that inclination to congress is not mutual. When this is so, the reluctant person may suffer discomfort or pain, and especially is this the case with women. Some women through coldness of temperament, feeble nerves, fatigue, or mental disquietude may be chronically or tem-

* "The Physical Life of Woman."

porarily incapable of full participation in the happiness of the conjugal embrace. The state of the sexual organs is largely dependent upon the mental condition previous to intercourse. If men knew more of the physical nature of women there would be much less infelicity in marriage.

It is a fact that, through the precipitancy of some husbands, many wives do not begin to participate in the pleasure till it has reached its climax in the man. Thus, through the whole married life, a wife may be debarred from the normal and beneficial stimulus of the love act. By the exercise of restraint upon the natural propensity to hasten the act, a man should strive to duly gratify the desire of the woman.*

These may be deemed small matters; but without question such considerations count for much in marriage. The physical connection of husband and wife, when it is perfect and passionate, knits closer the strands of the silken cord that binds them in affection. In sickness or in sorrow even the touch of the loved one's hand inspires hope and soothes pain. The effect of this sexual magnetism is often marvellous. A feeble, fragile wife who reposes nightly in the bosom of a loved husband soon gains health and tone. Her sleep is happy and restful, the flush of a serene happiness tinges her pallid cheeks, and the whole system is braced by this loving physical contact. Is it not, then, of supreme importance that this magnetism should be preserved by every possible effort of the will? When coitus is imperfectly enjoyed by a woman there is a reason, and the cause may be often removed.†

"Rules have been given for regulating the sexual functions and restricting their exercise within due bounds," writes Dr. T. B. Curling, consulting surgeon of the London Hospital.

* Hippocrates believed that women feel less pleasure than men, but that the pleasure lasts longer.

† If intercourse is imperfect and hardly natural, it is in the legal sense not intercourse at all.

"They are, however, of little value, for the powers vary greatly in different persons, and also at different periods of life. Inaction hastens decline." Moral teachers have framed laws for governing the physical relations of married persons. Solon prescribed indulgence three times a month; Zoroaster once a week; Mahomet allowed any wife who was debarred for longer than a week to divorce her husband, and Luther advised once a week. In *Hygiène de l'Amour*, Mantegazza says that from twenty to thirty a healthy man may engage in intercourse three or four times a week, and that from thirty-five to forty-five twice in the week is not likely to exhaust the vigorous. After that age connection once a week, or even less, should suffice; and under twenty the same moderation should be practised. It should be noted that Mantegazza is writing of races born under the southern sky. An eminent doctor writes:

"No absolute or even approximate rule can be laid down with regard to the frequency with which intercourse may take place within physiological limits. We may assume that these conditions are fulfilled, firstly, when intercourse is confined within the limits of legitimacy, after the unusual excitement of novelty has passed; second, when both the male and female are in perfect health, and no undue degree of lassitude follows coitus after a proper period of repose; third, when there is no marked diminution of sexual desire, except that which may be accounted for by age; fourth, when pregnancy occurs at proper intervals, progresses normally, and is followed by the normal period of lactation; fifth, when menstruation is regular, and when there is a period, usually after the cessation of the flow, during which there is unusual sexual excitement, responded to by the male, and disappearing after the sexual desires have been satisfied."*

Women can withstand the nervous exhaustion of intercourse better than men. When the powers of women are abnormally developed in this function, and in attacks of nymphomania, they are able to bear excesses that would break down the constitution of a man in a short time. Cleopatra, according to a letter of Mark Antony, indulged her lustful propensity

* "Textbook of Human Physiology," A. F. Flint, M.D.

without seeming in the least fatigued; and Messalina competed with and conquered all her contemporaries in the hæteræ in sexual feats. These are of course extreme cases. But there is valid physiological data that fairly healthy women are much less easily exhausted than men. Dr. T. L. Nichols says that the passions of a young woman are as strong as those of a young man, and her power of gratification even greater.* Dr. H. Allbutt is of the same opinion.† Bebel states that women's desires at menstruation are far more vehement than men's.‡

Immoderate venery in either sex induces nervous affections, stricture of the urethra in males, various ailments of the female generative system, and the many ills comprised in the terms general depression and neurasthenia. The higher the imagination of the subject, the greater the excitement and consequent lassitude attending the exercise of conjugal rights. Boerhaave cites the case of a man who died from the excitement of a first intercourse, and another of one in whom the act brought on palsy. These cases are rare, but they prove that a great degree of nervous excitation accompanies most love embraces. Insanity and paralytic disorders are sometimes brought on by abuse of the rites of the nuptial bed.

When conjugation is performed expressly with the intent to procreate, a time should be chosen when the husband and wife are in health of body and tranquillity of mind. No care should cloud the sacred hour of generation. Men train for athletic contests. It would be better for humanity if parents underwent preparation for procreation. There is wisdom in the humorous saying, "It is a man's duty to be well begotten."

Ribot asserts that accidental and transitory states influence the act of generation:

"Positive facts show that these states, all transitory as they are, exert a very powerful influence on the progeny, and ensure the prepon-

* "Esoteric Anthropology," p. 84.

† "The Wife's Handbook."

‡ "Woman," p. 91.

derance of one or the other sex. We need only recall the fact that nothing is more common than the intellectual feebleness of children begotten in a state of intoxication; that a popular tradition, adopted by several authors, and to some extent, by history, represents illegitimate children as cleverer, more handsome, and more healthy than others, because they are 'love-children.' On the other hand, 'when parents,' says Burdach, 'have a dislike to one another, they beget ugly forms, and their children are less lively and vigorous.'"*

It is the opinion of a number of physiologists that a child begotten by a father in a state of drunkenness is likely to exhibit some form of the insane neurosis. Other authorities concur that fatigue, illness, and mental disquietude affect the spermatozoa of the father or the ova of the mother to the detriment of offspring. Any necessity for forethought and preparation for the procreative act does not occur to the minds of the average husband and wife; indeed, it may be said truthfully that only a very insignificant minority of married persons appear to attach importance to the influence of physical and mental conditions at the time of coition.

Is it not remarkable that connection should be regarded as a mere detail of conjugal life, instead of an act of grave importance? Frequently one of the pair is reluctant or tired, and sometimes both are temporarily quite unfit to exercise the function of parentage. Yet under such conditions fruitful intercourse often occurs in marriage. This act has so been hideously besmirched, and joined to false shame and insane notions of indecency in its performance, that it is often undertaken in the most deplorable manner and under the most disadvantageous conditions. Let the husband and wife who decide to procreate a child see that they are in good health and spirits, and mutually drawn to each other by the subtle magnetism of love. Let them not hide timidly from the light of the sun, but go if possible into the woods, where the birds

* "Heredity," Eng. trans. p. 150.

are carolling, and there in the solitude and serenity of Nature embrace with gladness in their hearts.

The maturation and extrusion of the ova at the time of menstruation renders a woman in most cases ready to conceive either just before or immediately after that period. Soon after the cessation of the menstrual process is the most likely time for conception, though Fallopian or extra-uterine fertilisation of the ovum may take place at any time. Abstinence from intercourse during the flow should be most rigidly practised.

The best time for maternity is from the age of twenty to thirty. "If a woman is to multiply and replenish the earth," says Dr. Duncan, "as married women ordinarily do, she must survive her first confinement. To have the best chance of this survival she should marry between twenty and twenty-five years of age."* The woman who marries at forty is very apt to miscarry if she has remained a virgin up to that age. If she had married ten years sooner she might have borne children after forty. From this we infer that the generative system loses power sooner in the celibate than in the married state.†

Men are best fitted to be fathers from the age of twenty-five to the age of forty. Virility and reproductive vigour are preserved by moderate and regular use of the sexual organs, and impaired by disuse or excess. Some men have begotten offspring after the ages of seventy, eighty, and even a hundred; but the capacity usually ceases after sixty, and often many years before that age.

It is sometimes said that sexual feeling should disappear with the loss of procreative power in man or woman. But this is the opinion of those who maintain that the sole end of the nuptial embrace is the production of children. Physiological facts do not attest this view, for a degree of sexual

* "Fecundity," p 285. † *Ibid*

vigour, accompanied by desire, exists often in either sex long after the age of fifty. When Lord Kames asked a Scotch peasant woman of over seventy when amative feeling died in her sex, her reply was that she could not tell, and that he should ask an older woman. The retention of sexual vigour to an advanced age is certainly not a matter for shame, but, on the contrary, it is a testimony to a life of prudent regularity and a mark of hale vitality in man or woman.

CHAPTER XVIII.

The Real and the Ideal Conjugality.

Ideal marriage rarely realised—The study of physiology an aid in attaining the ideal—Love evanescent—Agreement of many of the highest minds as to the law of change in the affections—Both strict monogamists and advocates of the dissoluble union concur concerning the mutability of love—Common cause of unfortunate conjugality—Disappointment of women—Why women are constant in marriage—Ideal union—The freeing of women in its effect on the sexual relation—Long engagements—Reasons for advocating short courtships.

The monogamous marriage as practised to-day in Western civilisations has, like every other social institution, been extolled, criticised, attacked, condemned, and stoutly defended. Millions of men and women (while most are alive to its disadvantages) regard this form of sexual union as the highest and best to which we can attain, and they believe firmly in the permanence of the system. On the other hand, thousands of persons gifted with insight and social prescience, and endowed with zeal for the welfare of humanity, are convinced by study, observation, and mature reflection that the single lifelong union of the sexes is not adapted in the highest sense to the individual and collective needs and desires of our age, and that such association will be even less fitted to survive in the society of the near future.

Has the ideal marriage ever been realised? Let us first try to determine what is meant by a happy, successful conjugal relationship. Almost all of us when challenged are ready to point to one or two instances of complete success in matrimony amongst our circle of friends and acquaintances; or, failing this, we refer to historical cases—to Edward I. and Eleanor, to Ferdinand and Isabella, to Colonel and Lucy Hutchinson, to Shelley and Mary, to Garibaldi and his wife, to the Brownings, to Canon and Mrs. Kingsley, to Lord and Lady Beaconsfield, and Monsieur and Madam Zola. Strictly speaking, a marriage

is felicitous when, through a fortunate chain of circumstances, there is complete mental and physical adaptation of two fervid lovers to each other's tastes, opinions, sympathies, and passional desires. And by this one does not mean that in every example the artistic man need wed the highly imaginative woman, or that tranquillity and happiness are incompatible with the union of an intellectually brilliant woman with a man of strong common sense and practicality. M. Zola, for example, has said that he married his wife for her heart and not for her head.

The chief essential to an ideal marriage is an intense fervour of devotion experienced and expressed by both the man and the woman. This is, of course, a commonplace remark; but truisms, though well-known, are usually truths that fare somewhat ill. Love, a deep, strong love, rooted on mutual respect and irresistible attraction of the mind and senses, will assure that harmony which makes for happiness in wedlock. When a man and a woman are drawn together by such an affection, when they are willing to make great sacrifices for each other—to give rather than to receive—permanent, and even increasing, regard of the tenderest kind will in all human probability render their union a long lovely poem. This supreme conjugal love has existed in a very few instances in all the ages and nations of culture. But alas! it is the exception; and indeed many philosophers would have us believe that it does not and cannot exist between one man and one woman for a lifetime.

In youth we dream hopefully of the ideal wife we long to wed, and the ideal love-marriage which seems the ultimate goal of earthly bliss. We do not pause to count on our chances of success. What are these chances? I think the happy, as well as the disappointed, husbands and wives will, if they are candid, answer "*Very small.*" For what is it that the sanguine, ardent youth and the fluttering, expectant maiden ask of the

gods ? This—one of the choicest, rarest favours vouchsafed to mortals.

You are deeply in love with a sweet, amiable, intelligent maid who returns your affection. Good ! it is the first step, but not the most important. You have at last found your heart's idol, she whom you have sought with the dull ache of heart loneliness. It is a terrible thing this unsatisfied yearning. "One may be drunk with love," says Thoreau, "without being any nearer to finding his mate." But you have found your mate ; your heart, your intellect, your pulses, your senses all echo and re-echo the assurance that you will love this woman for life—perhaps for forty, even fifty years—and you feel sure that she will also love you for that long span of time. The chances are that you are both greatly mistaken. This, you will not admit; you will not even listen for an instant to one who hints at such a possibility.

I do not say that love can be reduced next year to a precise science taught by a school of academics. It would be extravagant to say that a careful study of Mantegazza's "Art of Taking a Wife" will ensure certainty of success in making the choice of a life-partner. Yet I venture to assert that there is a good deal to be said for enlightened insight and judgment in the affairs of the heart as well as in those of the head ; and that when a man and a woman have put out upon the calm and sunny sea of the honeymoon, their bark is less likely to be wrecked on the reefs or among the billows of conjugality if if they are provided with a reliable chart and a true compass. Instinct first, and reason second seems a good general rule in choosing a lover. One cannot reason oneself into or out of love. The emotion begins to kindle, and leaps into an unquenchable flame at the pressure of hands or touch of lips at a temporary parting. Reason at this stage *may* curb your ardour, but it cannot cure the racking fever of your heart and nerves. You are in love, and the fever must run its natural

course. But in marriage, in any physically consummated form of union that is to endure for two years or twenty, sexual science will stand you in good stead. Believe me, it is easier, much easier, to win love than to retain it. Swift was right. He said that it would be better if young ladies were as careful to construct cages for husbands as they are skilful in making nets with which to catch them.

Let this, then, be understood: Physiology, the basis of psychology, may not be able to aid a lover greatly in deciding his choice; but it will certainly help him to preserve the happiness and content of the home life.

"Look at two men of average character and organisation. They may be much alike in many ways. Both are but moderately wise and self-restrained. One marries a certain combination of skin, and hair, and bone, and nerve; he is happy and content, and thinks that everybody else, if they were only as wise and virtuous as he, would also be happy and contented. The other, marrying quite another sort of anatomical combination, finds life arid and burdensome, and gradually turns to violence and folly. The first does not know why he is happy and good; the second does not know why he is unhappy and bad. Both are to a certain degree the creatures of physiology. Both are ignorant of physiology. The first has no charity for the second; perhaps he sits in a judicial, or editorial, or other chair of authority and proclaims his virtue by denouncing the shame of his neighbour. A change of place on the marriage morning would have changed their lives and views."*

To the above citation, with its uncompromising veracity, add the equally true and inexorable statement of Dr. Maudsley, "*no one can escape the tyranny of his organization*," and we shall begin to reflect that this matter of marriage until death separates the pair is not to be hastily undertaken, even after an ordinary term of cautious deliberation upon the minor question of money, and the more important subject of the probable stability of one's respect and affection. Better far to gamble your last shilling at the tables than to draw a wrong number in this serious lottery of marriage.

* Dr. Furneaux Jordan, "Anatomy and Physiology in Character," pages 56, 57.

Is it not a fact that most, we may even say *all* men of discretion and candour, whether they advocate or disapprove of permanent monogamy, are agreed that abiding love between the sexes is so extremely rare as to be well-nigh mythical? Take the opinion of a few representative defenders and opponents of the continuous single union, and if these fail to convince, let us seek the confidence of close friends, and we shall learn that very few thoughtful men and women over the age of thirty still cherish the delusion that more than three married couples out of ten, at the very most, are capable of loving each other ardently, tenderly, and unselfishly after five years of conjugality. Possibly the critics of the permanent monogamy enforced by the State will not concede one instance in ten. Let us assume that one pair out of every hundred married people love as intensely, perhaps even more devotedly, on the tenth anniversary of their wedding as they did upon the bridal day. Of the remaining ninety-nine there are probably sixty examples, at the most, in which the affection still remains on one side only, with the husband or with the wife. The rest, the unhappy residuum, are living in actual strife of continual recurrence, in sheer indifference, and dull pessimistic resignation to the inevitable. Millions of husbands and wives dare not ask themselves whether this statement of the case is true or false. Their hearts misgive them. There is unfortunately a little more than a mere bitter dash of truth in the cynic's aphorism: "Marriage is the tomb of love."

> **"He will hold thee, when his passion shall have spent its novel force,**
> **Something better than his dog, a little dearer than his horse."**

It was not cynicism that tempted Tennyson to write these lines. He knew the evanescent nature of most human love attractions. And without agreeing absolutely with Schopenhauer, who says much the same thing, we must admit that the philosopher, in spite of his tendency to underrate the permanent quality of some attachments between the sexes, is

unhappily not very wide of the truth: "The moment a man's love is satisfied, it noticeably sinks. Almost any woman than that one he possesses moves him; he longs for a change." Even Cobbett, staunchest defender and panegyrist of the compulsory union, is compelled to reckon with this inherent, widespread fickleness of the affections. "Nature," he writes, "has so ordered it that men shall become less ardent in their passion after the wedding day, and that women shall not." In upholding enforced durable marriage against the arguments of those who proposed dissoluble unions, Cobbett said: "Put a rigging horse into a field with a weak fence, and with captivating pasture on the other side, and he is continually trying to get out; but let the field be walled round, he makes the best of his hard fare, and divides his time between grazing and sleeping."

But is this the highest realisable ideal of wedded love to which we can attain—this making the best of "hard fare"? Is there no better provision against the preservation of pristine passion than this fencing in of pairs of human beings in parched fields, surrounded by an insurmountable wall beset with spikes? I believe that there is a better way. You cannot *force* a man and a woman to love each other by setting these bounds upon their desires. At the best such a means can only induce them to tolerate one another; at the worst it will cause reciprocal loathing, strife, and total ruination of all their potential and active virtues, sympathies, and talents.

Tolstoi, who may be said to have passed through every experience in the passion of love, declares, in his latter age, that in the monogamy which he has defended, there is small likelihood of constant love. His novel of "Anna Karénina" shows this, while the "Kreutzer Sonata" confirms his view beyond a doubt. He writes: "We are all, men and women alike, brought up in those aberrations of sentiment to which the name of love is given. As for myself, from my childhood

I prepared myself for it ; and I loved and continued to love throughout all my youth, and rejoiced in my love. It had been put into my head that this was the noblest, the loftiest sentiment in the world. But when it at last arrived, and I gave myself up to it, the falsehood was transparent. The theory on the subject of exalted love is quite different from the practice. . . . Our relations were becoming more and more hostile, and we at last reached that state in which not only does disagreement produce enmity, but enmity disagreement." ("The Kreutzer Sonata")*

We need not here inquire into the psychology of Tolstoi's permutations as an ordinary young man of the world, a fervid lover, a husband and father, and finally into an ascetic preaching that physical love is "ignoble and shameful." The point to observe is that Tolstoi, out of a deep and full knowledge of human nature, concurs with the opinions of most of the foremost thinkers of the century concerning the mutability of love in marriage.

Mr. Herbert Spencer, the profoundest sociologist of our age, has grappled with the problem of the law of change in sex-love. He perceives the trend of feeling on the question, and realises that :

"As monogamy is likely to be raised in character by public sentiment requiring that the legal bond shall not be entered into unless it represents the natural bond, so perhaps it may be that the maintenance of the legal bond will come to be held improper if the natural bond ceases. Largely increased facilities for divorce point to the probability that whereas, while permanent monogamy was being evolved, the union by law (originally an act of purchase) was regarded as an essential part of marriage, and the union by affection non-essential, and whereas at present the union by law is thought to be more important, and the union by affection the less important, there will come a time when a union by affection will be held to be of primary moment, and a union by

* See also Tolstoi's paper "On Marriage," in *The New Age*, December 16th, 1897.

law as of secondary moment; whence reprobation of marital relations in which the union by affection has dissolved."*

Max Nordau has endeavoured to show in his chapter on "The Matrimonial Lie," in "Conventional Lies," that reciprocal love is entirely absent in almost every marriage after the early months of passion and novelty. But let us, as far as possible, confine ourselves to the views of the apologists of the present institution of marriage. Very few of them are agreed as to a high degree of probability in the continuance of mutual affection after wedlock. Most are regretfully forced to the conclusion that such love is indeed the exception. Dr. T. L. Nichols, an advocate of permanent monogamy, says in a little book on "Marriage," that the affection is greatly susceptible to change and liable to dissolution. In "Esoteric Anthropology," he writes: "Observation shows that there are men capable of a single love, whose intensity absorbs and exhausts their whole passional nature, and the same is probably oftener the case with women. This is the love we read about in poems and novels, *but see rather less of in real life.*"

Mr. F. Nisbet, the author of "Marriage and Heredity," is another conservator of the existing legalised form of sex-unions. Yet he is bound to admit that parents are frequently unwillingly yoked together solely for the protection of the children, not by a tie of affection, but by order of the State. "As to marriage, there is no evidence that mere affection can ever be a sufficiently enduring bond between the sexes to safeguard the interests of the offspring . . . The qualities that attract a man or a woman in one of the opposite sex are frequently such as exist in a thousand men or women in the same community." There must be chains, bolts, and bars to prevent those who have ceased to love from parting hastily.

Paolo Mantegazza, who may be termed an enthusiast of

* "Principles of Sociology."

marriage, is still careful to provide a loophole of honourable escape from unhappy conjugality. "Marry!" he says. "Marriage is still and always will be the most honest, healthy and ideal mode of loving." But in a preceding passage he wisely remarks, "when two natures living together have become an intolerable torment to each other, I should wish the law to apply the instrument of divorce to their chains and to set them free."*

There is no doubt, then, that monogamists, freelovers, and pluralists are sceptical concerning the lasting quality of the most fervent as well as the less ardent manifestations of love. They appear also to believe almost generally that most instances of waning or deadened affection in marriage are afforded by husbands. This assumption is a tacit, if not an open, corroboration of the postulate that men are by nature inclined to polygamy. We have already briefly examined the evidence for and against such a view. For my own part I believe that it is in the nature of women to tire of a sentiment, and that many wives who are reputedly happy are secretly dissatisfied, and often entirely disillusioned very soon after marriage. And it is important to note that this disaffection may arise without such provocations as neglect or ill-treatment by a husband, or without the distraction of a new love for another man. It may be controlled simply by an inscrutable law of change from which there is no escape. If love is the outcome of a hundred subtle affinities, ideas, illusions, and sensations, it is equally true that a hundred inexplicable, subconscious, ill-defined conditions may combine to destroy the passion. Jane Carlyle's love for her husband seems to have received the rudest shocks when she found that he was addicted to throwing the dregs of his tea cup in the fire, and practising other small offences of that sort.

But are the links of love of such fragile fibre? Alas!

* *Trans.* "The Art of Taking a Wife," Prologue, pp. 12 and 16.

experience teaches us that they may be easily severed through the friction of constant association in family life. Our social customs and system of training render young men and young women so diffident in friendly converse that they do not fully understand each other's emotions and opinions before marriage. Social intercourse between the sexes is too often the mere interchange of ideas upon trivial topics to the exclusion of the momentous subjects. Moreover, the code of politeness demands that women shall not hear the truth. Mr. Hamerton deplored this misfortune in the intellectual life of women. "Men disguise their thoughts for women," he writes, "as if to venture into the feminine world were as dangerous as travelling in Arabia, or as if the thoughts themselves were criminal." And it must be said that in most cases women expect this insincerity, and even exact it as a right. When a man finds himself in a drawing-room, the still small voices of propriety and courtesy whisper the caution, "Ladies present," and like the villain of a melodrama, he smiles and dissembles. Sometimes this dissimulation is caused by cowardice; but more frequently it is exercised from a desire to be genial and polite. So it comes that the sexes do not gain a knowledge of each other's real convictions upon matters of great moment. Men and women, before a sexual union gives them courage, grope towards one another in a dense mist of fallacy and misconception. A man courts and wins a maiden, and after an engagement of a few months, he marries her. During the honeymoon, or soon after, he awakes to the fact that this woman to whom he is bound for life is in many respects a different being from the girl he wooed. Matrimony changes the intellectual attitude in which the pair stood to each other ; the close physical intimacy engenders freedom of speech, and in the exchange of frank opinion the husband begins to discover unsuspected traits and predilections in his wife, while she is slowly but surely convinced that the barrier that stood between her and her lover

during the courtship obscured one half of his character from her mental vision. Gradually the foibles, mannerisms, and irritating little habits of both, to say nothing of vices, are no longer concealed and held in subjection ; and one or the other, perhaps both, of the couple begins or begin to experience those petty stings of disappointment that may result in disillusionment and alienation.

Perchance at the end of six months the young wife's golden dream of married love has resolved itself into prosaic, or even sordid, realities. One day, in a mood of depression, she unburdens her doubts and sorrows to a sympathetic friend, a married woman of experience. She is perhaps a little surprised that her friend regards her trouble as something normal in the lives of most wedded pairs. "My dear," says the experienced wife, "you must be patient ; you must bear and forbear. Most couples have differences, tiffs, and quarrels during the first year of married life. You will both settle down and understand each other in a few months." "Settle down"! the young wife, if she is sensitive and romantic, recoils from the notion of "making the best of a bad match." She has never allowed herself to think that the wheels of the matrimonial coach need continual oiling if the journey is to be safe and moderately enjoyable.

Alexandre Dumas *fils* said that a priest of his acquaintance informed him that at least eighty per cent. of his former girl pupils came to him a month after marriage, saying that they were disappointed. They had expected greater favours than Hymen has to bestow. The real was very different from the ideal ; the practice was not quite so enchanting as the theory.

Let us assume that sixty per cent. of husbands and wives bound in compulsory cohabitation would be willing to separate if a dissolution of the bond were easy and honourable. Under existing laws and usages these sixty unfortunates in every hundred must either live in variance, or "settle down" into a

species of suppressed discontent with their lot, bearing almost daily a number of penalties, large and small, for the mistake they have in most cases unavoidably made in the selection of a partner in wedlock. No man or woman who has thought earnestly upon the immense potentiality for good that underlies the relation of lovers will deny that this perpetual "duel of the sexes" in marriage is terribly retrogressive in its effect upon individuals and upon society.

With every decade we may observe an increasing dissatisfaction with the institution of indissoluble marriage. The essays of Godwin, Shelley, the Owens, and many more Socialists of their day and since, of Mrs. Mona Caird, Karl Pearson, Spencer, William Morris, and others, and the novels of Thomas Hardy, Grant Allen, and several women have familiarised the public mind with the disadvantages, the humiliations, the miseries, and the evil influence upon offspring arising from the enforced cohabitation of loveless marriage. The solidarity and security of the social organism is based upon happiness, the greatest good of the greatest number. How, then, are we to maintain this security while the greater number of husbands and wives are divided into two orders (1) those who are "making the best of a bad match," and (2) those who are living in recurrent or chronic hostility? Defenders of the irrevocable marriage tie (except in cases of "legal cruelty," infidelity, and desertion) assert that the State-imposed shackling of disaffected and discontented couples is absolutely essential for the protection of the children. The plea is vain. For the present the State would take every care that the offspring of unions terminable at the will of the contracting persons were fostered and educated by their parents. In the future, as it does to a large extent at the present, society, *i.e.*, public opinion, will exercise the same protection over children. Then we are told that "there would be no family life." What! is philoprogenitiveness, the love of children of one's body, the joy

and pride of paternity, and the perhaps keener happiness and pride of maternity, to vanish from the human breast because husbands and wives who are maladapted for conjugality and parentage claim the right to sever the sexual bond and seek other partners? There could scarcely be poorer reasoning than this argument that the bolt-and-bar and fetter system of marriage "protects the family."

Undoubtedly, in the present constitution of society, many unhappy married people continue to live together solely in the interest of the children, and it is true that the fact of parental responsibility often keeps a husband and wife together under the same roof when affection has withered. For this reason, women, more than men, endeavour to endure their disappointments and heartaches with patient resignation. Mothers in whom the maternal protective instinct is strong, will even submit to indignities and cruelty from the father of their babes rather than slip the galling yoke. They would rather choose the evil of being bullied and ill-treated than the other graver calamity of sacrificing their claim upon, and yielding their custody over, the children of their infelicitous marriage.

Not once, but twenty times at least, have I heard wives say: "If it had not been for the child, I would have left my husband long ago." And strange as it may appear, many wives who are without children, and even those who are assured that there is little or no probability of becoming mothers, are loth to leave a husband for whom they have small respect and sometimes sheer contempt and dislike. But this, according to Schopenhauer, is not such a mystery as it seems. Nature, he insists, is for ever sacrificing the individual for the welfare and continuance of the genus. The female is immolated in the interest of the brood. Thus, a woman though she may be quite willing on personal and purely self-regarding grounds to part from an undesirable husband, will, in most cases, remain with him in obedience to the instinct that tells

her it is necessary to have a male protector of the brood. The primitive wife at the times of lying-in, and during lactation and the rearing of her child, was perforce more or less in need of a defender against the aggressions of other tribes and the attacks of animal foes ; and she also, for a period at least, required more food and extra shelter. A savage woman during her puerperal life is therefore dependent upon the protection of the man for herself and her babes. This instinct, far from being dead in civilised women, is still powerful. It is the need for a protector of themselves, and more especially of their progeny, that impels thousands upon thousands of English women to endure patiently the misery of an unhappy marriage. It is this instinct that makes the wife practice deceptions, and even feign affection and tenderness, in order to retain a husband as a means of provision for the family. And so strong is this impulse in most women that the childless wife is unconsciously swayed by it when she refuses to avail herself of a way of escape from a husband whom she no longer loves.

Every marriage is a trial, an experiment which may fail or succeed. Women are apt to regard wedlock as a destiny, a career ; but men mostly look upon the union as a means of comfort, and a respectable and recognised method of satisfying their sexual desire. The writer of "Essays in Defence of Women," says that men are romantic before marriage and women after marriage. When the husband and wife are both romantic lovers in connubial life, we may expect happiness. But, as I have reluctantly attempted to prove, the passion, romance, and poetry of lovers are not stable quantities in many marriages. Once, perhaps twice, in a long lifetime one may meet John Anderson and his spouse, white-haired, well past three score and ten years, still loving each other with a species of mature ardour, reposing nightly in each other's arms, and never wrangling at board, or falling out during their walks arm-in-arm through the leafy byeways, where they kissed and

embraced in the blissful wooing days of long changeful years ago. Can you explain the cause of the lifelong, unruffled, perchance still growing, love of this couple? To you who have lived in bickering, dissension, boredom, and discontent, this devotion is a miracle. The sweethearts strolling in the lane watch the aged pair pass by with that serene smile of happy old age upon their faces; and the youth, pressing his lips upon the lips of the maiden, says, in all earnestness of desire for such calm content in wedded love, "Dearest, we will love like that when we are old. Why should not we?"

Yes, in the young fervour of their love, the clinging sweethearts are assured that they too will be lovers to the end. It is well that they cherish this sweet hope. Let no words of mine shake their faith in this grand *possibility;* but let them remember that such rare felicity is among the scant favours that the fates allot. Love while you may, while you can. Live in the glad present; live in the happy hours of love that have passed away; and you may climb the hill together forty years hence, heart beating to heart, hand clasped in hand. Check the hasty word, the slighting comment, the snub. Think of each other's comfort and happiness on the five hundreth day of your marriage as you did upon the first hour of your honeymoon. Love is a delicate exotic. Shield it from the tang of rude winds; foster and water it day by day with kindnesses in deed and word.

The lover is nine times out of ten an optimist. In the rapture of a fully reciprocated love, few men and women are perturbed with pessimistic reflections upon the mortality of the passion. I am alluding now to the love marriage, not to the marriage of convenience. Love is sanguine, confident of itself; it dispels doubt. Yet this affection, that seems to-day so strong and immutable, may be dead before five or ten years have run their course. It is an awful responsibility for a man and a woman to vow constancy for life. Who can honestly

pledge his or her word to love another for a certain term of years? The heart and the intellect, like all things else, are subject to change; the bliss of to-day may become the boredom of a few years hence. Therefore, to ensure a larger number of happy marriages in the future, we shall do well to muse upon the ethics of a promise to love till death severs the bond. Marriage must be free. Lovers when they join hands must agree to live together so long as the natural tie of affection holds them with its silken strands. Any other pledge, civil or religious, mocks at morality, derides the prompting of a healthy conscience, and scoffs at reason.

Unions terminable at will can alone reduce the vast number of chances against successful marriage. Books such as "How to be Happy though Married" are widely read because so many people long to discover the nearest route to this royal road of matrimonial happiness. But those persons who, through the favour of a benignant fate, meet with their completion in one of the opposite sex, shrug their shoulders and smile at the folly of writing such treatises. They can well afford to disdain advice in ordering the affairs of the heart, for Nature has been kind to them. In the case of a husband and wife who are by physique and temperament maladapted to one another, the reading of hints on the management of husbands and the way to win a wife's love can only be of the very slightest help at the best. The remedy must be radical. On the other hand, some measure of help and consolation may be afforded by essays to those who are less unsuited in idiosyncrasy. I have known instances in which a few words of sympathetic counsel, the loan of work upon sexual physiology, or the kindly suggestion of a family doctor, have brought peace and content into homes that were the abodes of infelicity, mutual misunderstanding, and even despair itself. But for the hopeless cases of incompatibility to offer advice of this sort

is more than foolish. The only valid counsel is that of separation.

Only the most stubborn of conservative minds will deny that the higher and broader education, and growing economic independence of women tend towards the realisation of an ideal intimacy between the sexes in love unions and in the ordinary intercourse of society. Women of culture have ceased to regard themselves as the mere ministers of men's sensual pleasure, the spoilt darlings of the home, in part slaves, in part playthings. Only the lower types of men now stupidly declare that a meek submissive demeanour is the prime feminine virtue, and that women were "made" for the delight and solace of men. The theological theory of woman's true sphere, upon which these absurd opinions are chiefly founded, is no longer tenable. Where is the intellectual and moral man who really believes with his conscience and reason that the Pauline teaching concerning women is worthy of acceptance? Where—and this question is more pertinent—is the thoughtful woman who follows out the injunctions and respects the inhibitions laid down by the apostle?

"The first condition of a complete and truly humane revolution is the freeing of the woman," says Léopold Lacour. "This freedom accomplished, the new City of Peace, of Love, of entire Justice will necessarily follow rapidly." Every humanist inspired by the new and progressive spirit acknowledges this truth.

"The feeling which makes husband and wife true companions for better and worse, can grow up only in societies where the altruistic sentiments of man are strong enough to make him recognize woman as his equal, and where she is not shut up as an exotic plant in a greenhouse, but is allowed to associate freely with men. In this direction European civilisation has been advancing for centuries."*

* Westermarck, "History of Human Marriage."

"The City of lovers and friends;" there is the goal of human progress. Commenting upon this ideal of Walt Whitman's, John Addington Symonds writes:

"Whitman abandoned those dregs of mediæval sentimentalism and platonism, which, filtering through the middle-class minds of an unchivalrous modern age, have resulted in commonplace notions about "the weaker and fairer sex," "woman's mission to console and elevate," the 'protection rendered by the stronger to the frailer,' 'the feminine ornament of our homes'—notions and phrases which the active-minded and able-bodied woman of the present day repudiates, and from the thraldom of which she is rapidly working out her way toward freedom."*

A few words may be added on the subject of matrimonial engagements. Generally speaking, men prefer a short period of betrothal, while many women are anxious to prolong the courtship days. The length of an engagement, apart from purely monetary considerations, should depend upon the temperament of the pair. Months of waiting for the consummation of love and the life of constant communion cause in many cases great restlessness and distress of mind, which in extreme instances may result in an attack of acute melancholia, or set up morbid physical conditions, and especially in the generative system. The period of preparation for marriage, which is regarded as a kind of probationary interval between proposal and the sealing of the union, is often imposed—through necessity, the wish of parents, or the tacit custom of society—for a too protracted space of time. If marriage were free engagements would be very much shorter; but as it is, lovers are disposed to prolong the wooing days in order to make sure of each other's affection. The time required by many persons before they can decide whether they are in love shows how little the sentiment is understood, and upon what artificial feelings it is too often based.

When both of the contracting parties to a marriage chance to be of the fervent, amative temperament, a long engagement

* "A Study of Walt Whitman," p. 62.

is calculated to disturb the mental and physical equilibrium. It is not to be expected that two lovers of a passionate nature can meet continually and indulge in kissing and warm embraces without these caresses inducing a high degree of excitement in the reproductive organs. This unsatisfied excitation, if unduly prolonged, is undoubtedly injurious to the nervous system. I have frequently met with cases of hypochondria and depression in young men who were passing through the severe ordeal of a lengthy engagement. It matters not how chaste lovers may be in thought and act, the physical passion is sure to plainly manifest itself in one or the other, and always to a certain degree in both, when their lips are linked in burning kisses and their bodies closely pressed to each other. Spermatorrhæa in the man, accompanied by febrile unrest and cerebral agitation, and disordered menstruation and even more serious disturbance in the woman's system are the derangements that frequently render long engagements a time of mental and physical trouble. The magnetism of love draws a man and woman together ; they are depressed when parted for even a few days, and when they are with one another they cannot restrain the natural impulse to embrace. This is the test of a mutual physical attraction. Nature, always solicitous for the increase of the race, seems to employ every means to hasten the hour of physical conjugation. If two of her children who are sexually vigorous and admirably adapted for exercising the generative function dally for too long a spell before obeying Nature's behest, they are punished in the flesh.

I knew a young man who was plighted to a beautiful and amiable girl, who in spite of her affection, desired to prolong the engagement. The lovers met every evening, and, like all ardent couples, they caressed each other with delightful fervour. But the intense amatory excitement which these endearments caused in the young man's nervous organisation merged after a time into a state approaching madness. He

besought the girl to hasten the day of their union; but she, like many of her sex, believed that courtship is the happiest time of a woman's life; and though no pecuniary obstacles stood in the way of immediate marriage, she desired to postpone the wedding day for several more months. At length the raging passion of the lover, which was concentrated in a vehement desire to possess his future bride, broke all bands of restraint, and being unable to consummate this uncontrollable love with the maiden whom he dearly loved, he was sorely tempted to ease his torments of body and mind by resorting to a public woman of the town. For a while he strove against the temptation; but at last, in a kind of libidinous frenzy, he yielded. This lapse from his code of morality, though it gave him a certain relief, began to rack his conscience. Eventually he confessed his defection to his *fiancée*, who from that moment indignantly repudiated him as her lover. The grief of this rejection, added to his past suffering, gave rise to utter recklessness in the young man, and he became a habitual associate of light women. We have in this case an example of the evil of deferring marriage long after betrothal. It is also an illustration of the ruin of an amativeness that should have resulted in the happy marriage of two lovers and the procreation of strong and beautiful offspring.

Such instances as the above are by no means rare. But I need cite no more of them. If really serious hindrances prevent passionate lovers from marrying within a few months of plighting, it is best for them to moderate the desire to kiss and embrace warmly. The cold temperament is not much affected by such demonstrations; and in some cases phlegmatic lovers are thoroughly content to kiss sedately and seldom, and, if separated for a considerable time, their sun is not blotted out and their hearts and senses are not tortured. Let the amative when they decide to unite in marriage resolve to marry soon.

Women frequently suffer as much, and even more than men,

from the deprivation of complete gratification of aroused sexual passion. There is a proverb: "The woman who has delivered you her mouth, has already delivered you all." This is a physiological axiom. The clinging kisses of a lover on the lips of a warm maid are likely to set in motion the nerves that convey messages to the sexual organs. Such contact of the lips sometimes causes activity of the ovaries, and ova may lodge in the Fallopian tubes, thus inducing various affections and possibly preparing the ground for tumours. Loving caresses of the bosom also greatly excite the sexual nerves of a woman. It must be remembered that such responsive erethisms are entirely compatible with modesty and chastity.

Taking these facts into careful consideration, it is obvious that long engagements are not to be encouraged as a general rule. A considerable lapse between the day of proposal and acceptance and the day of marriage is attended with dangers of specific character. From whatever social point of view we regard the question of long engagements, we must recognise that the putting-off of the time of physical union is directly contrary to natural law. With the highest sexual affection there is a strong desire to conjugate, to mingle one's being in the being of another; and when the intellect and the nerves convince a man and a woman that they are thus impelled towards each other by an irresistible force, it is unreasonable to remain for long unattached particles of the social organism. Let them as speedily as possible under their special circumstances enter upon the new life of conjugal love.

CHAPTER XIX.

INDISSOLUBLE UNIONS.

The growth and strengthening of the monogamic ideal—Control by the ancient Church—Early revolt against enforced indissoluble marriage—Inequalities of modern matrimony—Difficulties of honourable mutual separation—The rise of discontent with the system of marriage in England—Godwin, Shelley, and the Owens—Recent criticism of indissoluble marriage—The trend of social opinion—Dissolution at will—Rarity of abiding affection in conventional wedlock—Signs of a new order—The future of love.

FOR many centuries in Europe, religion, law, and popular opinion gradually formed and strengthened the monogamic tie and fostered permanent marriage. Men and women possess a natural right to love ; but this claim cannot be always asserted with absolute individual freedom of choice as to the mode of loving. Some system of regulating sexual union, exercised either by public opinion, government, or religion, or all three of these means of control, exists everywhere. Social institutions are evolved to meet the needs of a society. Yet no institution, creed, nor custom is immutable and eternal. The higher the civilisation, the greater the need for stringency of laws ordering society until the stage is reached when legislation is no longer necessary. We are probably several centuries from the realisation of an ideal free state of society. In the meantime we can but observe those laws and customs which we deem moral, safe, and beneficial, and criticise those codes and practices which enlightened reflection, the faculty of sociological foresight and judgment, and a cultivated ethical sense impeach as immoral, dangerous, and maladapted to existing social exigencies.

The three forms of marriage adopted by the Romans left a certain scope for individual freedom and personal predilection. But the Christian religion revolutionised men's ideas of conjugal love by representing it alternately as impurity, a snare of

human nature, a mystic symbol, a solemn covenant before God, a pardonable weakness, and an inviolable lifelong contract between husband and wife. From control by the civil authorities marriage came under the combined direction of the State and the Church. Men and women joined by God in holy matrimony could not be sundered by man "saving for the cause of fornication" on the part of the wife. St. Paul wrote to the Corinthians: "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband. But if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." All ancient custom and the law of Moses had permitted polygamy and concubinage, and rendered divorce extremely easy. The bonds of marriage were, at least for men, lightly discarded and therefore not galling. But this liberty was denied by the Christian priest, who rivetted the bands firmly, and required absolute fealty from man and woman from the hour of their union until the death of one of the pair.

The social history of every monogamous nation shows us that millions of men and women have secretly rebelled against and broken the conjugal contract imposed upon them. From the very inception of the indissoluble union, men endeavoured to change the marriage law that prescribed enforced cohabitation. The fetter seemed at first to be one of gold; but men and women soon discovered that it could cruelly chafe their spirits. But religion and law forced the malcontents back upon the Procrustean bed of State-controlled marriage. The only way of escape was through the open commission of a "cardinal and deadly sin." There was no allowance made for incompatibility of temperament in the lifelong single union.

When marriage was made a solemn compact under divine sanction, the links of the chain were rendered doubly secure. Yet for a long period the Franks and other adherents of Christianity were married by the officials of justice, by

their relatives, and by magistrates ; and it was not until the priest took charge of the celebration of all marriages, thereby lending a greater sanctity to the institution of wedlock, that the Church gained its almost absolute sway over the sexual relationship. Popes, finding that marriage brought large revenues, decreed that no woman should be considered a lawful wife unless married by one of the clergy and given away by her parents. The spirit of allegiance to this absolutism is still alive throughout the whole of Christendom. It is displayed by many men, and more especially by women, in this country, who regard the civil form of union as unholy, unless ratified by a pompous ceremonial in a church. So strong is this view of ecclesiastic sanctification of marriage that many illiterate persons have a vague suspicion that a wedding before a registrar is scarcely legal. I have heard women—and not the most unintelligent—declare that they would not consider they were married unless the ceremony was performed by a cleric.

During the Protectorate in England marriages still continued to be confirmed by justices of the peace, and there was no attempt on the part of the clergy to render them null and void, nor were the children of these unions considered illegitimate. Among the early French settlers in Canada there were no priests, and magistrates were not empowered to marry couples. A mutual promise was all that was needful in joining as husband and wife. Charlevoix, a Jesuit priest, coming into the country, found the people living peaceably and happily. He blamed them for marrying themselves, commanded them to do penance for their wickedness, and then solemnised the marriages.

After the Restoration the clergy again secured power over marriage, and the State finally gave the Church the sole right of marrying. No other person but a clergyman could perform

the ceremony. The idea had been steadily growing that the priest is endowed with authority from heaven, and that he alone can license men and women to unite for the propagation of the species. In the Middle Ages, the Romish Church reaped a rich gain from marriage. Besides the fee paid to the priest who solemnised the nuptials, married couples were forbidden to physically consummate the marriage for three nights, unless they gave a sum to the Church for a dispensation. It was said at that time, and it may be said to-day, that a man cannot come into the world, stay in it, or leave it without being laid under contribution by the clergy.

The Western nations no doubt discovered certain distinct advantages in indissoluble marriage. But the disadvantages of the system were great; and to avoid the whole penalty of wearing the yoke for life, men and women privately infringed the code of sexual morality, while they professed to remain faithful to their vows before the altar. Prostitution increased, and has now grown to alarming proportions in every monogamic society. As culture spread, men and women developed new tastes and sympathies, and became in every respect more complex, and therefore more fastidious in love. The idiosyncrasies of sensitive, educated men and women at the end of this century would utterly bewilder their ancestors of a few hundred years ago. Women no longer learn in silence and submit themselves unto their husbands. Morally-minded men who have made a wrong choice in affection, shrink from the time-honoured practices of clandestine infidelity, which often served to lessen the misery of loveless wedlock, and are therefore tortured into indignation and anger with a convention that debars them from seeking a new and honourable love. Women waste their lives in repining at a system that holds them tightly-linked to a drunkard, a profligate, a scoundrel, or a man whom they can no longer love and respect. No one who closely regards the trend of social thought will dispute that dissatis-

faction with indissoluble marriage is steadily spreading in every class.

The scope for the abuse of privileges in marriage is immense. There is the Married Women's Property Act; but that is no full protection for a working-woman against the extortions of a lazy and intemperate husband. Even when a married woman is able to earn enough for her own support, she is often more or less dependent at times upon her husband. Frequently the need for "protection" by a man is quite imaginary. But many women,—perhaps most of the middle and working classes,—exhibit an instinctive desire to retain "the protector of the brood," even when the husband is a bully, a scoundrel, or a drunkard. That many men do not scruple to take advantage of this instinct of women is only too palpable.

Many women assert that indisssoluble marriage "gives them a hold upon men," who are naturally as a sex disposed to inconstancy and fickleness in their affections. Yet is it not true that if love cannot preserve constancy, the restraints of law or social opinion will have no effect? Love once dead cannot be galvanised into life by legal enactions of cohabitation; for as love alone is the real and natural tie in marriage, no artificial bond can secure the affection without which conjugality is void and unnatural. Shelley and many other reformers of marriage describe the enforced living together of maladapted persons as "legal prostitution" and the degradation of husband and wife. It is urged by the apologists for legally-controlled marriage that the dissatisfied have the remedy of a mutual separation. But observation shows that in nine out of ten cases of unhappy marriage, a hundred social considerations deter the pair from taking such a step. Society is apt to misjudge the man and women who live apart; a certain loss of caste is associated with the act of separation, and in many instances the question of the custody of the children is the sole cause of a couple living together after the

death of affection and esteem. Moreover, men and women who sever the link are not legally permitted to re-marry other partners. They are in a sense social derelicts. Their yearning for conjugal companionship can only be satisfied by contracting an irregular union and living a life of deception, or by adopting those detestable methods that can alone entitle them to legal divorce. In either case their path will be hard to travel after sundering the bond that the State enforces upon lovers. With these difficulties and serious hindrances encompassing them on every side, the couples who are nullifying the best years of their life in regret, incessant wrangling, reciprocal dislike, or sheer contempt for one another, ponder hopelessly upon their position, and decide in most cases that honourable dissolution of the union is beyond their power.

At the beginning of this century the smouldering discontent with compulsory permanent monogamy burst into flame by the practical protest and example, and powerful impeachment of William Godwin, Mary Wollstonecraft, her daughter, Mary Godwin, and Shelley. Godwin, the son of a nonconformist minister, was born in 1756. In 1796 he formed a natural union with Mary Wollstonecraft. This remarkable, cultured and courageous woman was the daughter of a spendthrift and intemperate father, a domestic tyrant who used cruel violence against his wife. In 1792, Mary Wollstonecraft wrote her famous "Vindication of the Rights of Woman"; and while the book was being discussed and attacked, she met Captain Gilbert Imlay, in Paris, with whom she fell passionately in love. To declare herself a British subject during the trouble in Paris would have meant risking death or imprisonment, and without such declaration she could not marry Imlay. It was also doubtful whether the marriage would be legal in England. Possibly these hindrances partly prevented a regular marriage with her suitor; but it is the opinion of one of her biographers*

* Mrs. Elizabeth Robins Pennell in prefatory note to "The Rights of Woman."

that Mary Wollstonecraft acted from conscientious conviction in allying herself to Captain Imlay.

After the severance of this union, Mary renewed an acquaintance with William Godwin, who was then forty, and her senior by three years. An intellectual friendship developed into affection; and the pair entered into a free union, though they refrained on principle from living together, both believing that occasional instead of constant association was likely to preserve the charm and freshness of the intimacy. As an illustration of the common attitude of that time towards unions unconfirmed by the Church and uncontrolled by the State, it may be remarked that several of Mary's friends, including Mrs. Siddons and Mrs. Inchbald, became alienated. Being about to bear a child to Godwin, Mary proposed a legal marriage in order to legitimise the infant. The ceremony was solemnised in the interest of the unborn babe, and in August, 1797, she bore Mary Godwin, the future lover of Shelley.

William Godwin's ethical and social views were eagerly imbibed by Shelley. "Queen Mab" is pregnant with this influence. He writes of the corruption of marriage:

> "Even love is sold; the solace of all woe
> Is turned to deadliest agony, old age
> Shivers in selfish beauty's loathing arms,
> And youth's corrupted impulses prepare
> A life of horror from the blighting bane
> Of commerce; whilst the pestilence that springs
> From unenjoying sensualism, has filled
> All human life with hydra-headed woes."

In the notes to "Queen Mab," Shelley formulates his new philosophy of love:

"Not even the intercourse of the sexes is exempt from the despotism of positive institution. Law pretends even to govern the indisciplinable wanderings of passion, to put fetters on the clearest deductions of reason, and, by appeals to the will, to subdue the involuntary affections of our nature. Love is inevitably consequent upon the perception of loveliness. Love withers under constraint; its very essence is liberty; it is compatible neither with obedience, jealousy, nor fear, it is there the most pure,

perfect, and unlimited, where its votaries live in confidence, equality, and unreserve."

"Constancy has nothing virtuous in itself, independently of the pleasure it confers, and partakes of the temporising spirit of vice in proportion as it endures tamely moral defects of magnitude in the objects of its indiscreet choice. Love is free: to promise for ever to love the same woman, is not less absurd than to promise to believe the same creed! such a vow, in both cases, excludes us from all enquiry. The language of the votarist is this: the woman I now love may be infinitely inferior to many others; the creed I now profess may be a mass of errors and absurdities; but I exclude myself from all future information as to the amiability of the one, and the truth of the other, resolving blindly, and in spite of conviction, to adhere to them. Is this the language of delicacy and reason? Is the love of such a frigid heart of more worth than its belief?"

"Persons of delicacy and virtue, unhappily united to one whom they find it impossible to love, spend the loveliest season of their life in unproductive efforts to appear otherwise than they are, for the sake of the feelings of their partner or the welfare of their mutual offspring: those of less generosity and refinement openly avow their disappointment, and linger out the remnant of that union, which only death can dissolve, in a state of incurable bickering and hostility. . . . The conviction that wedlock is indissoluble holds out the strongest of all temptations to the perverse; they indulge without restraint in acrimony, and all the little tyrannies of domestic life, when they know that their victim is without appeal. If this connection were put on a rational basis, each would be assured that habitual ill-temper would terminate in separation, and would check this vicious and dangerous propensity."

The criticism and indictment of indissoluble marriage undertaken with such spirit by Godwin and Shelley, was renewed by Robert Owen, in 1830-35, in his ten Lectures on "The Marriages of the Priesthood of the Old Immoral World." Owen, and his son Robert Dale Owen, were men of singular earnestness and honesty, and their social essays had a widespread influence among the masses. The "Lectures" expose the inequalities and evils of the artificial system of marriage. "It is full time," says Owen, "that this increasing degeneration of the species, bodily and mental, should cease, and that the natural association of the sexes should be resumed, but improved by all the experience of the past."

Robert Owen had no wish to destroy the monogamic union, nor to hinder those persons who desire that their marriage shall be permanent. His aim was to abolish the coercive control of marital relations, and to introduce measures "by which without any severance of friendship between the parties, a separation may be made, the least injurious to them and the most beneficial to the interests of society." He declared that the marriages of the priesthood insinuate that a man can love or hate at pleasure; and that to be moral he must "love" in accordance with the dictates of the Church, and remain in life-long cohabitation with a woman for whom he has neither affection nor even friendly regard.

The reformed dissoluble marriage advocated by Robert Owen permitted husband and wife to part at the termination of twelve months, at the soonest; but not unless they were prepared to make a public declaration of incompatibility as a plea for their separation. After this declaration they entered upon a further probation of six months; and at the end of that period, if they still found their qualities discordant, they were at liberty to sever the tie. After divorce the parties could form new unions suited to their temperaments. Children were to be trained under the direction of the community.

The propaganda was continued by Robert Dale Owen after the death of his father. His "Moral Physiology" is an eloquent and earnest contribution to the reform of the sexual relationship. Many, perhaps we may say almost all, modern Socialists accept the principles advocated by Godwin, Shelley, and Owen. But the criticism of indissoluble marriage is by no means restricted to Socialists of the advanced schools. Individualists who commend full liberty cannot logically attack the tenets of the advocates of dissoluble unions. Herbert Spencer, Karl Pearson, Thomas Hardy, Grant Allen, Olive Schreiner, Mona Caird, and very many other prominent men and women of our time, have expressed their views upon

the question. A few years ago *The Daily Telegraph* was asking if marriage is a failure, and for many weeks the columns of that journal were filled with letters discussing the subject from many points of view. Since then hardly a month has passed without the appearance of a marriage article in one or another of the magazines. There is no doubt that the reform of marriage is imminent; but this does not mean a general adoption of advanced free love principles.

The modified marriage law will afford much greater facility of divorce, and abolish the necessity of commiting adultery, or of proving cruelty as grounds of separation. Probably this amelioration will be the preliminary to a very much wider reconstruction of the relation of the sexes; and permanent, or at all events lifelong, monogamous unions will be the exception rather than the rule. But society will not compel any man or woman to form sexual alliances either of a lasting or ephemeral nature. No hindrance will be offered to those who elect to unite on the mutual understanding that the marriage is for life; nor will law or society interfere with persons who prefer temporary attachments. There will, however, be need for a system of control over parents. At first the State will enjoin and direct parental responsibility. Ultimately, desertion or neglect of offspring by anti-social individuals will be considered an offence of such enormity that no one will dare to risk ostracism and the censure of public opinion by failing to maintain, cherish, and educate the children of any form of love union.

Before the marriage law is reformed increasing protest will be made by the example of persons who refuse to comply with governmental regulations set down for the observance of lovers. No law is ever amended until it has been repeatedly infringed. And at the present time there are many persons who, openly or covertly, abstain from civil or religious marriage from conscientious motives. Comparatively few possess the courage to

publicly announce their convictions, and to state their decision to dispense with the formal and legal tie; but the number is yearly increasing and will steadily continue to increase. Mr. W. T. Stead says that many young women of the lower middle-class, who are able to earn a scanty wage, often ask him, "Why cannot I live like George Eliot?" Their suitors are not in a position to support them, and may not be in such position for many years. The difficulties besetting the conventional marriage are great and numerous. How is the average clerk or shopman, earning only thirty-shillings a week, to find the means of furnishing a home? He either leads many loveless, lonely years, or seeks gross pleasures with depraved women. At the age of thirty-five he may be enabled to marry. From a broad human standpoint we may say that he has been denied the right to love for fifteen years of his life.

The publication of such novels as "The Woman who Did" and "Jude the Obscure," in which the evils of existing marriage are forcibly presented, shows plainly enough that the public mind is slowly recognising the need for free enquiry into the subject. Mr. Grant Allen's Herminia Barton is not a pure creation of the fancy. There are living women as high-souled and earnest, and many of them believe with Herminia that to "contract to feel or not to feel" is to attempt an impossibility. "I know," says Herminia to her temporising lover, "I know on what vile foundations your temple of wedlock is based and built, what pitiable victims languish and die in its sickening vaults; and I will not consent to enter it."

All the modern critics of marriage merely reiterate the teaching of ancient experience and wisdom concerning the evanescence of the passion of love. Darby and Joan and John Anderson and his wife are not mythical beings, considered as types and instances. But can it be said by anyone who looks below the veneer of marriage that these fortunate couples abound in our society? Tolstoi's Pozdnisheff says: "To talk

of loving a man or a woman for an entire life is like saying that a candle can go on burning for ever. . . . If Menelaus had preferred Helen all his life, Helen would still have preferred Paris ; and so it has been, is, and will be to all eternity. And it could not be otherwise, just as it could not happen that in a bushel of peas, two peas marked in precisely the same manner, would be found together."

Schopenhauer has laid it down as an axiom that the illusion of love between the sexes cannot last for a lifetime ; Nordau has endorsed this opinion in his "Conventional Lies," and all free love exponents from Godwin and Fourier to Ibsen and Emil Ruedebusch have insisted upon the law of change in affection. Nevertheless, it is certain that in a few, and a very few, cases love suffers little or no impairment through years of association. In a still fewer number of instances affection grows deeper and more tender with the advance of age. These are the ideal monogamic unions, and they are as rare as primroses in a frosty December. Yet because they are so extremely rare, it is not reasonable to assert that they are impossible. What we may say with truth is this : Love in marriage for life may last to the end, under very exceptional conditions and in remarkably constant natures ; that a modified form of love, which is simply a calm friendship lacking the intenser sentiments that characterise the true passion, is not infrequent in the permanent monogamous relation ; that in a very much larger number of marriages the affection resolves itself into mere mutual tolerance for the sake of peace in the family, and that in a great many conventional unions there is constant, open strife, misery, demoralisation, antipathy and disgust.

The great popularity and wide sale of such books as "How to be happy though Married," the number of articles on the same subject appearing every week in ephemeral publications, and especially in the columns of the ladies' journals, and the

continual discussion of the marriage question prove beyond the least doubt that millions of persons do not realise their hopes and dreams of love in customary matrimony. Indissoluble marriage has had a long trial; but there is every indication of its wane, and no thoughtful man or woman can rationally assume that the system is stable and ultimate. But the decay of the institution of enforced sexual association will not be the destruction of love. On the contrary, affection will be vivified, beautified, ennobled, and transformed when marriage is freed from the restrictions that render it too often the tomb of love; or, as Robert Louis Stevenson said, a "dusty high-road with no pleasant bye-paths."

Love has yet to pass through many phases of evolution on the upward course. "A pure love," said Thoreau, "is indeed the panacea for all the ills of the world." And there are many amongst us who can say with the transcendentalist of Walden, "The intercourse of the sexes, I have dreamed, is incredibly beautiful, too fair to be remembered. I have had thoughts about it, but they are among the most fleeting and irrecoverable in my experience. It is strange that men will talk of miracles, revelation, inspiration, and the like, as things past, while love remains."

CHAPTER XX.

SPIRITUAL LOVE.

Affinity of mind in love—Physical passion transient—No true union without sex magnetism—Asceticism—Debased views of physical love—The reaction—Elizabeth of Hungary—Theories of spiritual love—Culture and the amative passion—Sects of modern ascetics—"Harmonial Love"—"Karezza" and Dianism—"The Kreutzer Sonata"—Aestheticism springs from the sexual impulse—"Phases of love."

"Let us love by refusing, not accepting one another," says Thoreau. "Love and lust are far asunder. The one is good, the other bad. When the affectionate sympathise by their higher natures, there is love; but there is danger that they will sympathise by their lower natures, and then there is lust."

In the highest love between man and woman the purity and beauty of passion are not preserved without that affinity of mind which we sometimes describe as "kinship of soul." Thoreau is right in saying that there is danger that lovers will sympathise more strongly by their lower natures, or purely sensual desires, than by their higher natures or spiritual emotions. Love that springs from mere overmastering physical impulse is not the love that lives. To some mortals an absolute undisputed possession of the one beloved brings sooner or later a more or less defined sense of disappointment or even complete disillusionment. It is only a half-truth that the pleasure in anticipation of consummating an ardent affection is as great, or greater, than the joy of realisation. Love when experienced may transcend, or fall far below, one's preconceptions and day-dreams.

The passion that arises from imperious desire for physical intimacy is likely to be transient and illusive; the love born of kindred sentiment and mutual esteem, which give birth in their turn to the longing for close bodily union, is the passion

that endures and may grow stronger through constant association. In all ages of refinement man has recognised the truth taught by experience that love is a fair and lovely, yet fragile, flower, which needs continual cherishing and protection against premature languishing and decay. The cultured races have learned that deep and abiding affection is the offspring of a higher emotion and more complex sympathetic impulsion than the desire of the body. Hence our striving towards the spiritualisation of love.

But let us understand clearly that the physical magnetism must co-exist with the psychical attraction in the union that is worthy of the name of true love. A sympathy in sentiment and a kinship of aspiration and thought may exist between a man and a woman without evoking definite passional emotions. This is friendship, or "platonic love"; but it is "as moonlight unto sunlight" compared with that mysterious and tenfold intenser affection that impels a man and woman to merge spirit and body in that tender, eager embrace which is the eternal symbol of love and life, and the purest of human joys.

The asceticism that reviled the body,—debased the idea of sex-love, engendered spurious notions of purity, polluted the imagination with morbid cravings, and caused men to speak with foul obscenity of noble instincts and beautiful functions,—gave rise to morbid repulsions and muddy thoughts which still survive. Even the most natural and healthy-minded of men do not entirely escape the effects of that deadly moral corrosion which has spread over society. The feeling that a certain physical act is something merely sensual, somewhat unworthy, and a sign of man's fallen nature enters more or less at some time or another into our most pure and lovely relations in wedlock. With women, who were even more degraded than men under the bane of asceticism, this false shame is a still deeper emotion. The sense of delicacy, which is a grace and attraction in either sex, has become perverted into a sordid

form of prudery, which is quite remote from wholesome modesty. Honest words of the most beautiful import to the unsullied mind bring the flush as of guilty shame, or the pallor of offended sensibility, to the cheeks of tens of thousands of men and women. Let a man speak in the gravest phrases and the sanest, most earnest manner upon the subject of sex, and there is nearly always a leering, stupid Yahoo ready with his indecent snigger and lewd jest.

Out of this dismal mire, with its mephitic mists, many fly to a region wherein they strive to dwell as disembodied anchorets, eschewing partially or wholly that passion which has been so hideously befouled. They foretell a time when love will soar high above the slough of sensuality ; when the spiritual affinity will have almost completely annihilated the material sympathy in the union of the sexes. Kingsley's introduction to "The Saint's Tragedy" well describes this recoil :

"In deducing fairly, from the phenomena of her life, the character of Elizabeth, she necessarily became a type of two great mental struggles of the Middle Age; first of that between Scriptural or unconscious, and Popish or conscious purity: in a word, between innocence and prudery; next, of the struggle between healthy human affection, and the Manichean contempt with which a celibate clergy would have all men regard the names of husband, wife, and parent. To exhibit this latter falsehood in its miserable consequences, when received into a heart of insight and determination sufficient to follow out all belief to its ultimate practice, is the main object of my Poem."

Elizabeth of Hungary may be taken as a historic representative of the still existing order who make miserably abortive attempts to refine love out of existence by a process of spiritualisation. The sublimest form of affection between man and women is inconceivable without the element of physical passion which is in reality a first cause of the most ennobling fervour of the soul. A flower cannot bloom without roots : sex-love cannot exist without the impulse of sex.

A German writer, M. K. Ferdinand, in a book called

"Psychology of Love," laments that men and women exhibit so much sexual love and so little spiritual love. Little as we may desire to under-estimate that "harmony of souls" which trebly enhances the beauty and happiness of affection, we must recognise that in the highest possible love, the mental and the physical are, and always will be, inextricably united; that psychological love is really a meaningless phrase, and must remain meaningless so long as the functions of the brain can only be performed with the aid of the whole corporal organisation of man. We can scarcely doubt that love will become more complex, refined, intellectual, and imaginative, in proportion to the nervous and cerebral development of civilized human beings reared in an atmosphere that constantly fosters the passion in every way; but, if past history is to be taken as a reliable guide in our predictions as to the future, the plainest possible contradiction can be given to the assertion that sensuality will be almost eliminated from the sexual relation. The most refined races and the most sensitive and cultured individuals of those races, do not afford, by example, any support to the theory that sex-love will be transformed into an emasculated passion. To men and women of highly-strung nerves, pain is more painful and pleasure more enjoyable than they are to persons of coarser nervous fibre. Their sensual enjoyment is heightened to a degree unknown by primitive people; but it is, at the same time, refined, spiritualised, and mingled with a number of subtle emotions.

But we are not to infer that love will be more sensual in the future, and that the increased capacity for enjoyment will incite men and women to excesses. One of the first lessons of a broad culture is that it behoves men to curb powerful amatory desires as a duty towards others as well as towards themselves; and as reason develops in society the use and the beauty of control will be more widely recognised. The physical pleasures of love will not be ranked as mere animal sensations; but as

the worthiest accompaniments of elevated intellectual companionship between men and women ; in a word, we shall not be ashamed to avow openly that our love is not alone of the spirit but of the body also, and that true and lofty passion cannot exist otherwise. We shall then agree with Lewis, in "The Saint's Tragedy," when he says :

> "Ay, marriage is the life-long miracle
> The self-begetting wonder, daily fresh ;
> The Eden, where the spirit and the flesh
> Are one again, and new-born souls walk free,
> And name in mystic language all things new,
> Naked and not ashamed."

Attempts to divorce the carnal from the spiritual element in love have frequently ended in celibacy, as in the instances of the Shakers in America and England, the Romish clergy and sisterhood, and the Skoptsi sect in Russia. The Shakers, like the ascetics of Roman Catholicism, have tried to etherealise the love of the sexes by abstaining entirely from the physical relation, and in this respect they are consistent. But in more than one of these sects of celibates and spiritual lovers, the flesh has repeatedly triumphed and asserted itself. The sect of "the Christs" in Russia practice strict continence for prolonged periods ; but at their religious festivals, when they are aroused to an exalted state of hysterical excitement, men and women tear off their clothes and abandon themselves to sensuality under the belief that what they do is sanctified. The "holy kiss" of religion has been in numberless instances the prelude to wantonness and licence. Hepworth Dixon's "Spiritual Wives" reveals the failure of such spiritualised fellowship between men and women as commended by the Princeites, and the members of the Agapemone.

American society abounds with curious crazes and advocates of extraordinary systems of love-relationship, and it is not surprising to find that nearly all the literature upon spiritual

marriage has been published in the United States. I have already referred to the voluminous author, Andrew Jackson Davis. This writer describes seven phases of marriage, "The Sexual, the Circumstantial, the Intellectual, the Religious, the Spiritual, and the Harmonial." The only perfect and permanent love is to be found in the "Harmonial Marriage." I quote a few passages, illustrating Mr. Jackson's metaphysics of love.

"The light and intelligence of the universe emanate from the Brain of the Divine Being, even as the warmth and the animation thereof proceed from the Love of the infinite Heart. Herein we behold the fountain of male and female. Sex, therefore, is of divine origin. . . . Goodness is feminine; truth is masculine. The first is warm, the second is cold. Love enlivens, attracts, expands; while intellect deadens, repels, and contracts.

"As sex is derived from the spirit, so is the spirit the only cause of true marriage. . . .

"Man is constituted to *conquer* all the impulses of the subservient blood; when his spirit speaks, his passion is essentially allayed, and his wild rage for sexual intercourse is gone. . . .

"What do you mean by love?

"Love, in legitimate exercise, is the fulfilling of the conjugal laws by which, from Divine Love and Divine Wisdom, the two crowning effects, Woman and Man, were conceived and confirmed with an immortal durability.

"What is true marriage?

"The spiritual unity of two—a woman and a man.

"What is false marriage?

"The material and passionate conjunction of a man and a woman."*

A new love theory, which is in reality scarcely new, as it is based upon a certain sexual regulation of the Perfectionist Society of Oneida, has been lately advanced by Dr. Alice B. Stockham, an American writer. Dr. Stockham strongly advocates "sedular absorption" by men as a means of spiritualising the marital embrace, endearing the husband and wife to

* The Genesis and Ethics of Conjugal Love."—New York, 1874.

one another, and preserving the health and reproductive vigour of married persons of either sex. Her views are published in a little treatise entitled "Karezza," a term signifying "to express affection in both words and actions." "Copulation is more than a propagative act," says the author, "it is a blending of body, soul, and spirit, ennobling or degrading according to the attitude of the participants." Excellent results are claimed by the advocate of *Karezza*. Discord has ceased to disturb the conjugality of those who have adopted the principles of restrained intercourse, and delicate persons have been restored to vigour. A young husband writes his testimony: "I have never been conscious of any irksome constraint or asceticism in my sexual experience, and my self-control and strength, mental and physical, have greatly increased since my marriage."

In America also, there are a considerable number of propagandists of a form of semi-spiritual sex-union known as Dianism. It is a physiological fact that simple bodily contact with the beloved individual causes a mutual freeing and absorption of what may be called a gentle electric current, possessing an invigorating and soothing value. An illustration of this influence is afforded in the story of David and Abishag in the first chapter of the First Book of Kings. Long and earnest disquisitions on the virtues of Dianism have been written by its advocates. Indulgence in complete sexual intercourse is restricted; and it is stated that the substitution of Dianism is calculated to preserve the magnetic attraction between a married pair and to maintain a healthy equilibrium of body and mind.

"Sexual desire," said Buddha, "is sharper than the hook with which wild elephants are tamed; hotter than fire; it is like an arrow that is shot into the heart of man." "I would rather be mad than sensual," cried Antisthenes the Cynic. His disciple, Diogenes, held that the basis of a noble and pure

life is the annihilation of all appetites of the body, a belief that led to the insanest asceticism and suicidal mortifications of the flesh during the early days of Christianity and through the Middle Ages. To subdue and repress the passion of love has been the stern endeavour of a few of the Pagan moralists and most Christian teachers. At one epoch, men exalt the spiritual and underrate the material side of love; at another epoch, they belaud sensuality and set carnal pleasure before spiritual communion in affection between the sexes. But in all ages there have been men and women who realised that both forms of expressing sexual love are worthy and elevating, and essential to human happiness and social advancement.

One of the most curious modern documents on the theme of sex-love is Count Tolstoi's "Kreutzer Sonata." After expatiating for about half-a-century on the delights of love, Tolstoi has apparently conceived it to be his duty to warn mankind against marriage and any other kind of sexual union. He is a sterner celibate than St. Paul. "People should understand," he says, through the mouth of Pozdnisheff, "the true significance of the words of St. Matthew as to looking upon a woman with the eye of desire; for the words apply to woman in her sisterly character—not only to another man's wife, but also, and above all, to one's own."

Nothing but an utter renunciation of amorous pleasure can protect a man from the slime of sensuality. "Yes, I maintain that love, however intense, gives marriage no consecration, as we are in the habit of believing, but, on the contrary, ruins it. . . Marriage, you tell me, is founded on love; and when I express a doubt as to the existence of any but sensual love, you prove to me the existence of love by marriage. In our days, marriage is all falsehood and violence." Marriage is a "vice"; no unperverted human being desires the physical satisfactions of love; a pure young girl desires children, but not a lover. The

"law of Humanity" is in "the union of beings," but "the union is impeded by human passions." Ultimately a generation will accomplish the law; sexual desire will either entirely disappear or become completely subjugated, and the human race will come to an end.

Love in the average is not that incomparably beautiful passion of which we dream. A man desires a comely woman; a woman wishes for a home and children of her own. Are not these the true incentives to most ordinary marriages, or to at least half of them? This is not the mighty passion of the idealist, the grand romantic emotion lauded in noble song. Pozdnisheff sees nothing but dull sensual impulse in marriage, and he recoils from it with horror. Such repulsion is exhibited, though usually in a lesser degree, by many ultra-refined natures. Yet, are not beauty, sensibility, and sympathy the offspring of sexual passion? "The world would have been well-nigh barren of beauty," says Mr. Havelock Ellis, "had the sexual method of reproduction never replaced all others. Beauty is the child of love; the world, at least all in it worth living for, was the creation of love."

A lady who has written several pamphlets on the relation of the sexes, has lately published her views upon psychic love.* She gives expression to her conception of the higher sex-love through the mouths of two lovers who are no longer thralls to the carnal instinct. The views that most female diseases are "man-made," and that men are accountable for the frequent recurrence of the functional periodicity of women, have been advanced in previous *brochures* by this authoress; and in "Phases of Love" she returns to the charge.† There is undoubtedly some support to the accusation of "man's blind cruelty in the misuse of woman"; but the sweeping assertion

* "Phases of Love: As it Was; As it Is; As it may be." By Ellis Ethelmer.

† "We saw woman restored from her present periodic infirmity, equally inherited from man's abnormal conduct." (P. 50).

that man delights in "the carnal servitude" of woman and rules her with a ferocious despotism is scarcely confirmed by past historic fact and modern experience. I have laid stress on the predominant part played by the mental emotions in the physical love of women. But a few ardent champions of woman's rights, such as Ellis Ethelmer, apparently ignore that all the sentiments and emotions of love, usually described as psychic, are the outcome of the sexual passion. The most elevated spiritual love affinity would cease to exist if a woman discovered that the object of her devotion was of her own sex. Even in the most dispassionate intimacy of the sexes, the physiological distinction between the associates is the cause of the peculiar charm which they discover in each other; and the calmest platonic affection will often give rise to a more or less defined sense of passional attraction.

"Differentiation between the bodily and the spiritual, the physical and psychic, in the passion," is an impossible process. Human beings are not cherubims and seraphims. And what is meant by "merely physical parentage"? Though the writer of "Phases of Love" disavows the Manichean repulsion from the bodily desires and functions, she seems to plead for almost complete annihilation of physical sexual feeling. Rational men and women learn very early in their connubial experiences that physical restraint is good, and that excess loosens the bond of affection in marriage. It is a matter of nervous organisation and temperament. I am acquainted with happy married couples who practise great restraint, and who attribute their happiness to their power of self-control; but I know others who find that they are happiest and healthiest when the physical union is frequent. One devoted pair known to me would probably incur reproach from spiritual lovers for their "sensuality." Yet their love is an idyllic illustration of fervour and constancy.

When Ellis Ethelmer forecasts a time when "physiological

teaching and the comprehension of parts and powers in either sex" will "leave no place for pruriency or prudery," she is on firm ground. This ideal of the future is within the possibility of human attainment. "We saw in each the true innocence, the perfect moral cleanliness which is the outcome, not of ignorance, but of full knowledge; we saw sensualism and uncleanness die in the clear light and pure air of the recognition of the sanctity of Nature and her ways."

CHAPTER XXI.

Free Love Theories.

The Ideal of Constancy—Its Rarity—Freedom in Love—The Oneida Experiment—Debate between Horace Greeley, Henry James, and Stephen Andrews—"Love *v.* Marriage"—Views of Emil F. Ruedebusch—The Monogamic Bias—Jealousy—Free Love among the Russian *Intelligentia.*

One of the last lessons that will be learned by the higher races of mankind in the progress of society is that love, like all things else, is very liable to change and decay. The fleeting suspicion in the minds of two ardent lovers that their intense affection may be subject to this tyrannous law is banished with a glad assurance of mutual constancy when they clasp hands and gaze trustfully in one another's eyes. But, sooner or later, in love-making or in marriage, this doubt flits like a sombre cloudlet across the serene summer sky. The fear may come and go, as clouds appear suddenly and as quickly vanish ; or it may become constant and cumulative, till it merges into an absolute conviction that the love of years, or even months ago is sadly languishing, and that no effort of the will can revive the passion ere it droops and utterly perishes.

It is as natural as the sunshine and the song of the thrush in April that no misgivings should mar the joy of the plighted pair in the first thrill and ecstacy of their kisses. To such, the thought of mutability in their love is blasphemous. Theirs is the passion strong as death, unchangeable and immortal ; no earthly power can sever the rapturous oneness that they feel. Love transforms the blackest pessimism into the sunniest optimism. Reason may intrude in the Eden of two lovers ; but its form is to them that of a demon to be exorcised and expelled. In love, no man is a philosopher, unless it be that

he imbibes that fresh and glorious lore of fervent passion, which is greater than all the wisdom of the sages.

It is not needful that I should reiterate the well-weighed deliverances of prudence and experience upon the illusive nature of that fervid and implicit belief in the permanence of love which grows by what it feeds upon, which is undying and full of sweet promise of fresh charm and vigour in the years to come. Almost everyone, perhaps all who are capable of response to the tender suasion of Cupid feels or feel that a first love will be the last and only love in a life. Who, at the time of this vehement obssession of the heart, can doubt the eternity of his or her fervour and fealty? The answer must be that a few among the many are rendered sceptical, even in youth, through the plain evidence afforded to them by daily examples of conjugal unhappiness. Look around among the score or the hundred married couples of your acquaintance, or of those of whom you have heard, and ask yourself as a honest thinker and observer: How many of these persons can be truthfully described as ardent lovers? How many are happy and satisfied with their choice, mutually or individually? What number of those who are content to-day with the remnants of their pristine passion will be content in the course of a few changeful years?

Love is golden with hope, rich in joys that cannot be told, and sweet with solace for every ill in life. But love is only thus a hundred-times blest while it endures. And to those who have learned the lesson, which will be the last heeded by civilized men and women, the certain conviction comes through experience, observation, and reflection that once in a thousand times (some say once in five thousand times) a pair of lovers can take hands on the tenth anniversary of the day of union, and say with full sincerity: "We are as tenderly affectionate and as happy in our affection as we were ten years ago."

What is my exceptional title to good fortune that I should

expect to draw a prize in this great lottery, in which the blanks preponderate in thousands? This is the question that men and women of thought and perspicacity must ask themselves, though the asking will not deter them from marriage. For the great majority concur with Dr. Johnson that "marriage has many pains, but celibacy has no pleasures."

Throughout this book, I have pointed out that no system of sex unions can be for ever stable. In the chapter upon indissoluble unions, I proved that dissatisfaction with the permanent monogamous contract has existed from the time when State and Church took charge of marriage; that in proportion to the development of the intellect of a race there is increasing individualization, and a greater striving for liberty in love, as in other affairs, and that tens of thousands of men and women recognise that the natural bond of affection is the only morally justifiable tie between the sexes. We are demanding that divorce shall be permissible on other pleas besides cruelty and adultery, and when the way of exit from an unhappy marriage is made easy, a very great number of unions will be honourably annulled. Probably for a lengthy period in social evolution, many persons will find their highest ideal of love in strictly monogamous and durable wedlock. We may take it for granted that a free society will not in any wise interfere with such lovers. But a free society will account it inequitable that any pair shall be coerced to cohabit when love, the only true link, no longer exists between them.

The capacity for loving several men or women during a lifetime is often regarded as a weakness of will or as a moral imperfection. During the monogamic *régime*, constancy has been extolled as a great sexual virtue, and poets and artists—who are usually of the inconstant order—have taught their fellowmen, by precept rather than by example, that one love in a life is nobler than several loves. A considerable number of women, and a few men, condemn second marriages, and deny

that such unions can be formed out of pure affection. Do these persons duly recognise the fact that human nature is not moulded on one precise pattern, and that love has manifold capabilities and modes of expression? To one man or woman the "quiet friendship," which succeeds the intensity of ardour in the early months or years of marriage, cannot yield that happiness for which their natures crave. Is this yearning for fervent love the sign of a fickle fancy? Without doubt it is not always so. It is therefore unjust and unreasonable to censure men and women because their hearts yearn for a more perfect, closer unity than that connubial friendship which satisfies less ardent beings.

In a sense, we are, most of us, Free Lovers. An attractive girl has several suitors, and two or three of these have loved other women. One man interests the girl by reason of his personal charm and worth of mind; another fascinates her by his manly beauty of form and handsome face; a third attracts by his high spirits and perennial good humour; a fourth thrills her with admiration for his fine singing. If the girl is susceptible she may love each of her wooers. No doubt she will have her favourite among them; but she cannot blind her senses to the fascinations of the others, and the favoured one of to-day may be the second favourite of to-morrow. But the girl has been taught that her love must be single after marriage, if it has been plural during maidenhood; and in obedience to the decrees of her parents, the Church, and society, she consents to spend her life with one of her admirers. Possibly, would it be more correct to say *probably*? she marries the wrong lover, and she goes to the altar with the man who wooed her by song, when she ought to have accepted the man of mind and character. In a few months she discovers that the mellow tenor voice, which once brought tears of deep emotion to her eyes, can never compensate her for the lack of the one great need of her heart—that clinging affection which is as the very breath

of life to her. Does she never, amid her repining and lonely sorrow, long for the love of the man of earnest thought and high principle? *Too late!* the thought burns into her heart. A prospect of dreary years opens before her, and she "settles down," as the phrase is, into a hopeless, listless, resignation to her lot.

Admitting that the majority of men and women have love experiences before marriage, it is palpable that there exists a natural capacity for two or three, or more, loves in a lifetime. A romantic youth or maiden in the delirium of a first passionate attachment, will hotly repudiate this capacity. They will naturally oppose this well-established truth because love utterly blinds them to every fact that sheds doubt upon the immortality of their sublime ardour. The advocates of dissoluble marriage and the Free Love theorists may say what they please concerning the folly of promising to love one person for the whole of one's life. The young lovers are trebly confirmed in the assurance that *their* love cannot possibly be of the mutable order.

More than fifty years ago, the Rev. J. H. Noyes, a graduate of Yale College, and a Christian minister, reached the conviction, through an earnest study of the Bible, that Omnigamy is the highest form of sexual relationship. He gathered around him a number of converts to his new love doctrines, and established a community wherein each man and each woman could unite and part at discretion and all sex-monopoly be abolished. It was a perfect state of anarchy, in which all were free to love as they chose. "The First Report of the Oneida Association," published in 1849, declared that :

"The new commandment is that we love one another—not in pairs, but *en masse*. We are required to love one another *fervently*, or *burningly*. As religious excitements act on amativeness, this is an indication of the natural tendency of religion to love."

"All experience testifies that sexual love is not naturally restricted to pairs. Second marriages are contrary to the one-love theory, and

yet are often the happiest. Men and women find universally that their susceptibility to love is not burnt out by one honeymoon, or satisfied by one lover. On the contrary, the secret history of the human heart will bear out the assertion that it is capable of loving any number of times and any number of persons, and that the more it loves, the more it can love. . . . The one-love theory is based not on experience, but on jealousy; it comes not from the loving heart, but the greedy claimant. It is true that each one will find a special mate, whose nature best matches his own, and whom he will love most; but this will no more prevent other unions than it will conversation."

"The law of marriage 'worketh wrath.' It provokes to secret adultery, actual or in the heart; it ties together unmatched natures; 'it sunders' matched natures. The only hopeful scheme of Moral Reform is one which will bring the sexes together *naturally*. If this desire is dammed up, it will break out irregularly and destructively. The only way to make it safe and useful is to give it a free natural channel. Even in the world it is known that the mingling of the sexes, to a certain extent, is favourable to purity; and that sexual isolation, as in colleges, monasteries, etc., breeds salacity and obscenity."

A number of the Oneida Free Lovers of both sexes testified in documentary form to the moral effects of their practice. They claimed that omnigamy promoted friendship and perfect concord, and banished jealousy, suspicion, and deception. There was neither prostitution, nor infanticide, no procuring of abortion, no poverty, and no theft in the community. In spite of persecution, slander, and derision, the band prospered and set the world an example of courage in living out principles. It cannot be denied that these were earnest people actuated by an ideal.

About fifty years ago, Horace Greeley, Henry James, and Stephen P. Andrews, engaged in a debate on marriage in the columns of the *New York Tribune*. Mr. James stated that "many persons would live together in constancy were all marriage laws abolished." This contention was criticised by Horace Greeley, who advanced several reasons against granting increased facility of obtaining divorce. In reply to Greeley, Stephen P. Andrews declared that freedom in love would foster social purity, and he asserted that under the existing form of

sexual union nine-tenths of the married couples in New York committed adultery within the limits of their marriage bond. Mr. Andrews wrote :

"There is hardly one woman in ten in our midst, who knows, from year's end to year's end, what it is to enjoy even tolerable health. The few who, despite the system, attain some development, are tortured by the consciousness and the mortification of their dependency, and the perpetual succession of petty annoyances incident to it, of which their lordly companions, self-gratulatory for their own intentions of kindness, are profoundly unconscious. Shut up to the necessity of this continuous and exhausting endurance, wives have the same motives that slaves have for professing contentment, and smile deceitfully while the heart swells indignantly, and the tear trembles in the eye. Man complains habitually of the waywardness and perversity of woman, and never suspects that he himself, and his own false relations to her, are the key to the thousand apparent contradictions in her deportment and character. The last thing that the husband is likely to know, in marriage as it is, is the real state of the heart that throbs next to him as he lays his head on his own pillow."

"My doctrine is, simply, that it is an intolerable impertinence for me to thrust myself into your affairs of the heart, to determine for you what woman (or women) you love well enough or purely enough to live with, or how many you are capable of loving. I demand that you simply let me alone to settle the most intimate, and delicate, and sacred affairs of my private life in the same manner."

The principles of Free Love were further elucidated by Dr. M. E. Lazarus, in a book upon "Love *v.* Marriage." This work expounds the theories of Fourier, and pleads for full freedom in love relations. The author maintains that a man can love more than one woman at the same time, and that women are by nature capable of fervent affection for more than one man. Any restriction upon this natural tendency must end in social disaster and complete failure in the long run. Secret adultery and prostitution have ever been the corollaries of exclusive monogamy, enforced by law or religion. Dr. Lazarus denies that his system can be justly described as "sexual promiscuity." The true "state of disgraceful promiscuity" exists "in the abandoned hells of our great cities." This plea

for freedom in the love of the sexes is written with vigour and earnestness, and adorned with texts from Scripture. Like the Brook Farm colonists and the Perfectionists of Oneida, Dr. Lazarus bases his omnigamic code upon Biblical authority.

The latest contribution to the discussion of Free Love is a somewhat bulky collection of essays by Emil F. Ruedebusch, under the title of "The Old and the New Ideal."* In 1895, Ruedebusch published a book on the question, "Free Men and Women in Love and Marriage." Its reception "by the press and the public was surprisingly favourable," and the volume had a wide sale. According to this last eminently enthusiastic propagandist, the solution of the whole sex question is simply *freedom*. The custom of "living together" in free unions is impugned by the author as a very inadequate substitution for marriage. Such alliances, he asserts, have all the disadvantages of marriage.

"When the free-lover condemns marriage he thinks of the enforced sexual relation; when his opponent defends the institution he thinks of the association of interest, of the comradeship, the mutual aid and sympathy, the joint interest in the children, and the like. Both of them are so thoroughly hypnotised by a foolish love-ideal that they seem to be perfectly unconscious of the fact that they are speaking of two entirely different things, which need not be dependent upon each other. . . . Let there be neither monogamy, polygamy, nor polyandry—in brief, no sexual 'living together,' no sexual 'relation' of any kind." (pp. 81, 82.)

"If a free man and a free woman resolve to establish a family, that is, if they wish to accept the relation of father and mother to a child or several children, they will understand that this is an economic contract requiring an economic agreement, and that it means besides an association of mental and emotional interests, which neither legal nor moral laws nor the decree of either or both partners can ever dissolve; which in fact, only death can annul." (p. 99.)

The "New Ideal" is perfect sexual liberty and equality. Its apostle writes with the fearless conviction of the ardent reformer; but he has not reckoned with the force of the monogamic bias in Western civilisations. Assuming that the one-love

* Published by the Author, Mayville, Wisconsin, U.S.A., 1896.

idea is not essentially natural, it is nevertheless so deeply-rooted in many minds that its eradication would seem to necessitate a complete change of nerve structure and cerebral conformation. To millions of women, love implies other considerations and felicities besides romantic passion, tender nuptial caresses, and sexual companionship. It connotes protection, status in society, the possession of a home, the opportunity for maternity, and a score of matters with which men are but little concerned.

The view that marriage gives a woman "a hold upon the man" may be entirely erroneous, but that opinion obtains very widely among women. Nor can it be denied that the greater number of men, whether they are faithful or false to their pledge, apparently desire to monopolise one woman for life. Willingness to share the loved one may be the quintessence of altruism; but such extreme unselfishness is very rarely manifested at the present period of our moral progress, nor can we expect that it will be frequently manifested in the near future.

Although I am thoroughly assured that the legal monogamous marriage is not the ultimate form of the sex-relation, I am equally certain that an immense number of women and many men will continue, for a very considerable spell, to adhere with the greatest tenacity to the fixed belief that constant cohabitation is the ideal sexual union. While women, such as Mrs. Sarah Grand, who have freed themselves from some of the fetters of superstition, persist in misrepresenting natural love unions as a return to the customs of the barnyard, we must not be too ready to suppose that the monogamic instinct is growing feeble in the sex, when considered as a whole. Even when dissoluble marriage has taken the place of compulsory permanent conjugality, a large proportion of women and possibly many men will in all likelihood refuse to enter into any sexual association of a temporary character. And I am strongly disposed to predict, with every sense of certainty,

that there will always be a few strict monogamists in the freest state of society. So long as such persons do not infringe the rights, or interfere in any way with the liberty of their neighbours, who elect to love, without "a sexual relation," as Ruedebusch has it, who shall say them nay? If monogamists are to be labelled as anti-social couples under the "New Ideal," then I say that such a state could not be reasonably termed "free."

Some men and women are incapable of jealousy in love, and the desire for exclusive possession of a lover is not an absolute proof of close affection. The saying "where there is jealousy there is love" is not a perfect axiom, because jealousy is frequently aroused in the hearts of a man and woman who have grown indifferent to one another. Jealousy may be, and often is, a mere dog-in-the-manger desire to possess a right over one we have ceased to love. The thought that another person can evoke the love that we have quenched fills us with envy, and we stubbornly insist upon a legal claim to a husband or a wife for whom we have no real affection. Marriage abounds with such instances. On the other hand, in the countries where the monogamic tie is lax, as in Italy, Spain, and France, husbands and wives who have lovers frequently live together on the most affectionate terms and without jealousy. It is easy to assert that such affection is not "real love." But it would be difficult to prove that these married pairs are less happy, and less devoted to one another than the bulk of husbands and wives in those societies where the one-love principle is extolled.

Dr. Georg Brandes tells us in his "Impressions of Russia" that among the cultured class the relation between the sexes is judged with great liberality.

Anatole Leroy-Beaulieu, who, plainly, has obtained the far larger part of the material for his valuable book about Russia from a small circle composed of those who were formerly liberal, but are now strongly conservative, has described the Nihilist women as living in a distinct king-

dom of disorganisation. . . . Tikhomirof (1886) cites against him that free love, only not interpreted as it is understood by the European populace, has long ago been the recognised principle of the whole Russian *intelligentia*—a principle which is not even discussed any more, just as we no longer discuss religious freedom or the freedom of the press. . . . Love is not understood in Russia, as in other countries, as mere sensualism. And there is found within the Russian *intelligentia* a true worship of love, as of a holy thing, lawful in itself.

"It not infrequently happens that, when, for one cause or another, a greater incongruity of temper than usual has been found to exist, the husband and the wife give each other complete liberty and continue their common life as good friends."*

Dr. Brandes states that the young Russian girl is able to live out her ideal of life. She would scorn to marry for money, but she is not ashamed of forming an intimacy with a man without parental consent when she is seriously in love. Young Russian women are more indifferent to the opinion of the world than are the women of other countries.

* "Impressions of Russia," pp. 53, 54.

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